Lessons from The Holy Prophet of Islam

(Peace be upon him)

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A Selection of statements by Ayatollah Sayyid Ali Khamenei on the personality and Be'that of the Holy Prophet of Islam (S)The present work is a collection of excerpts from Ayatollah Sayyid Ali Khamenei's statements about the personality, characteristics and be'that of the Holy Prophet of Islam (s.w.a.). The excerpts have been selected from among the speeches delivered from Khordad ۱۳۶۸ to Shahrivar ۱۳۹۱. The following are the main features of the book:

۱. The lessons contained in the life and be'that of the Holy Prophet (s.w.a.) – which are needed by all human beings and human communities throughout history, particularly in the contemporary era – have been selected from among the statements relating to the life and personality of the Holy Prophet (s.w.a.).

۲. The statements are mainly addressed to outstanding personalities, intellectuals and leaders of Islamic countries.

۳. The excerpts have been presented in chronological order.

We hope that by Allah's favor, these statements – which have been made by one of the great religious scholars and Islamic jurisprudents of the contemporary era, inspired by the timeless and inspirational teachings of the Seal of Prophets Muhammad ibn Abdullah (s.w.a.) – will find their way into the hearts and souls of the readers and will give fresh impetus to Islamic Awakening.

About the Book

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Introduction

The main focus of this book is on the path that leads to happiness of human beings throughout history, the path that the Creator opened up in front of humanity by creating the world and appointing as prophet the perfect human being and the best example of servitude to God. Thus, Allah the Exalted presented human beings with the ultimate proof. The numerous clear signs, which signified the auspicious birth of the Holy Prophet Muhammad ibn Abdullah (S), testify to this truth.

The Seal of Prophets (S), whose role as prophet

and savior had been mentioned in earlier divine scriptures, was famous for chivalry, purity and honesty even before Be'that. The people of his time believed that he was trustworthy and such a reputation in that era, which has been rightly described as the era of old Jahiliyya, is indicative of the high position of the Holy Prophet (S). And after he had been appointed as prophet, he said: "I have been appointed as prophet to ".complete moral virtues

The Holy Prophet of Islam (S) who by Allah's grace, was not a follower of any human school of thought and had only been educated by God through divine revelations became a teacher for all humanity in order to teach lessons in ethics, generosity, forgiveness, Jihad, pride, resistance, chivalry and other such things, in order to liberate humanity from oppression, ignorance, humiliation and injustice, in order to teach knowledge and wisdom, self-purification and ethics, and justice and equity to mankind, in order to build a utopia through righteous people, not in the minds of intellectuals or poets but in the real world. For this reason, the Holy Prophet (S) has been and will be the teacher of all virtues, including justice, human values, knowledge, .brotherhood, growth, perfection and constant progress

Unfortunately, in the contemporary era, human communities are suffering from more substantial and tragic Jahiliyya in spite of all the undeniable progress that they have made in material aspects of life. Modern and adorned Jahiliyya has distorted all truths through the use of

the most advanced instruments and media outlets, thereby deceiving, dominating .and abusing the souls of human beings

This modern Jahiliyya would naturally be the main enemy of the Holy Prophet (S) and his liberating messages. It is for this reason that over the recent decades and particularly after the victory of the Islamic Revolution of Iran which succeeded in creating a glimmer of hope in the hearts of Muslims and even all the people who have been oppressed by the arrogant powers and modern Jahiliyya, through implementing the Holy Prophet's (S) revitalizing prescription the arrogant powers intensified their attacks against the personality of the Seal of Prophets (S) and they produced and published disgraceful works in the form of novels, films, caricatures and other such .things

However, Allah the Exalted had ordained that these disgraceful acts and attacks should prove counterproductive for their perpetrators. After these attacks, the people of different countries have developed more enthusiasm for familiarity with the spiritual personality of the Holy Prophet of Islam (S). Also, the enemies themselves have reluctantly admitted that the tendency towards Islam has increased dramatically among the dominated nations and even among the people of the ?arrogant countries. What proof can be clearer than this

All these events are the signs of the divine promise that the perfect prescription for saving humanity which was bestowed on human beings as a result of Be'that of the Seal of Prophets (S) will be implemented in the not too distant future not just in a particular region

but throughout the world and the rule of Islamic justice will be established by the last .(infallible Imam, the Imam of the Age (may God hasten his re-appearance

The existence of the Holy Prophet of Islam (S) has been the most important source of unity in all Islamic eras and he can still be a source of unity. The reason is that Muslims' faith in him is accompanied by love and affection. Therefore, the Holy Prophet (S) is the focal point and the pivot of Muslim emotions and beliefs, and this is one of the factors that create feelings of closeness among Muslims as well as among .Islamic denominations

The Importance of delineating the dimensions of the Holy Prophet's (S) personality and lifestyle

point

No human being is able to fully delineate different dimensions of the Holy Prophet's (S) personality and to present a picture of his personality that is close to reality. What we have learnt about the select servant of the Creator and the commander of all prophets is only a shadow of his personality. However, even this amount of knowledge is enough for Muslims to guarantee their movement towards perfection .and provide them with a picture of the peaks of human virtues and human perfection

It is also enough to encourage Muslims to come together and create Islamic unity. Therefore, my advice to all Muslims who live in different parts of the world is that it is necessary to work on various dimensions of the Holy Prophet's (S) personality, lifestyle and conduct as well as the teachings that have been recorded in

.writing

After the Middle-Ages, widespread propaganda campaigns were launched by westerners and Christians against the personality of the Holy Prophet of Islam (S) and sworn enemies of Islam realized that one way to fight Islam is to launch a smear campaign against the Holy Prophet (S).

Many things were done to achieve this goal. And today the enemy is using different methods to erase the memory of the Holy Prophet's (S) personality from the minds of liberated people throughout the world. From the Middle Ages to this day, many people in the world would have definitely developed faith in Islam and Islamic spirituality if they had known the Holy Prophet (S) to the same extent as Muslims and even less than that – that is to say, if they had seen only a shadow of his brilliant personality. It is necessary for us to work on this issue.

Maybe the most effective way to promote Islam is to present a picture of the Holy Prophet's (S) personality to people of the world. It behooves artistic and aware Muslims throughout the world to delineate his personality through scholarly, cultural, artistic and promotional activities before the enemies and opponents of Islam use complex cultural and artistic methods to distort the image of the Holy Prophet (S) in the minds of unaware people throughout the world. These things are necessary.

We need to work on introducing the personality of the Holy Prophet (S). We need to focus on not just his lifestyle but on different dimensions

of his existence, such as his conduct, his method of government, the way he treated the people, the way he worshipped God, his policies, his Jihad and his teachings. And we should not just write books, rather we should use new methods as well as the existing techniques and start doing artistic and promotional work. Also, we should not limit ourselves to the borders of the Islamic Republic, rather we should do these things in the entire world of Islam. (1)

As the followers of the Holy Prophet's (S) path at least, this is what we claim and what we are famous for in the world what is important is that we should try to emulate different aspects of his divine personality and create characteristics in ourselves that resemble the characteristics of the Holy Prophet of Islam (S).

It is not enough for those who struggle in the way of God and fight for Islamic rule to focus all their efforts on building an Islamic society and government although this is a major obligation and perhaps the most fundamental obligation that a Muslim has. Apart from the efforts that we make to establish and develop an Islamic system and to help it achieve success, it is necessary to make efforts to transform our hearts and souls, efforts that may be even more difficult than building an Islamic society and government. (2)

The point that I have in mind regarding the life of the Holy Prophet (S) is that in order to fully

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١ - Ayatollah Khamenei's speech delivered on October ١۶, ١٩٨٩ in a meeting with participants of the Islamic Unity Conference, clerics, government officials, Friday prayer leaders and a group of ordinary citizens from different cities

٢ - Ayatollah Khamenei's speech delivered on October ١٨, ١٩٨٩ in a meeting with a group of Friday prayer leaders, government officials, MPs and commanders on the on the occasion of birthday anniversaries of the Holy Prophet (S) and Imam Sadiq

establish Islamic values and ethics in society and in the souls, beliefs and lives of the people, the Holy Prophet of Islam used to immerse the atmosphere of his society in .Islamic values

Sometimes people might be asked or ordered to behave well, be forgiving, remain patient and steadfast in the way of God, avoid oppression or try to administer justice, for example. This is a matter of teaching lessons and giving advice or orders, which is necessary. The Holy Prophet (S) used to do the same thing: he wouldwould

(Instruct them in the Scripture and in wisdom." (1)"

He used to teach the people wisdom and how to live. But some other times the issue is beyond the simple act of teaching. That is to say, the teacher acts in a way that ethics and Islamic obligations are firmly established in society. He confronts non-Islamic behaviors. He gives a shock to the people and society. At appropriate points and junctures and through using appropriate methods, he acts in a way that the general atmosphere of his society is fully immersed in particular characteristics and ethical .values

Examples of the techniques that the Holy Prophet (S.) would use to create an Islamic atmosphere in society

point

If a society is determined to grow and to develop Islamic ethics within itself, it has to adopt this method. In the Quranic Ayahs where "purification" comes before or after ("instruction" (2)

it is possible that purification means purifying the people, just like a doctor who does not just tell his patient what to do and what not to do, rather he puts his patient in

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١- Sura Baqara, Ayah ١٢٩

٢- Sura Baqara, Ayah ١٢٩

a special place and gives him whatever he needs and keeps away whatever that is harmful to him. The Holy Prophet of Islam (S) followed this method throughout his ٢٣-year prophethood, especially during the ten years that he was living in Medina and .had established an Islamic government

There are a few examples that I would like to discuss. This is very important for our current conditions in the Islamic Republic, both for the people and particularly for government officials and those who can speak to the people. The point that we should keep in mind is that if we are determined to cleanse ourselves of the behaviors which have survived from the time of Taghut and which are extremely harmful to our growth and transcendence we have no choice but to courageously and decisively .(follow the methods of the Holy Prophet (S

One example is related to creating a healthy social atmosphere, an atmosphere that is free from ignorant prejudices. Except for those who are at very high levels in terms of knowledge and understanding, in many cases the lives of people are ruled by prejudices, ulterior motives, spite and other such things which prevent people from .acting in a just way and make the social environment unhealthy

Promoting optimism and avoidance of slander and pessimism .١

point

It is necessary to make the social environment healthy. In order to create a healthy social environment and make the people think positively, the Holy Prophet (S) used to take certain actions besides the recommendations that he would offer, particularly during the time

when this issue was very important in his society because there was a lot of spite, suspicion and tribal prejudice among Arabs of the Jahiliyya era, and the Holy Prophet (S) had to cleanse the hearts of early Muslims off these things and to clear mistrust .and suspicion

There is a narration from the Holy Prophet (S) which says: "None of you is allowed to speak to me behind the back of any of my companions because I want to come to you while I have nothing against you in my heart." (١) Some people would go to the Holy Prophet (S) and speak behind other people's back. Sometimes their statements were truthful and some other times they were not. The Holy Prophet (S) asked everybody to avoid speaking behind other people's back. He told them to avoid going to him and speaking behind each other's back. He said that he wanted to visit his companions .without having any preconceptions or suspicions about them

This is a narration from the Holy Prophet (S), an order to Muslims about how to behave as far as he was concerned. Notice how much this act by the Holy Prophet (S) would help Muslims feel that they should have no suspicion towards each other in an Islamic society. According to Islamic narrations, when government is in the hands of evil and corrupt people, one should view everything with suspicion, but when government is in the hands of benevolent people, suspicions should be avoided and replaced with

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Makarim al-Akhlaaq, P. ١٧ -١

.trust, vices should be ignored and virtues should be highlighted

Muslims would customarily go to the Holy Prophet (S) and whisper in his ear. They would whisper certain matters in his ear. Then an Ayah was revealed which prohibited people from whispering in the Holy Prophet's (S) ear. This was because whispering .would create suspicion in the minds of other Muslims

Reference to the rumors about one of the Holy Prophet's (S) wives

Spreading rumors against one of the Holy Prophet's (S) wives was a very important event. I have repeatedly reviewed it in my mind and I have frequently referred to the Ayahs which are related to the event. In Sura an-Nur, there are a few Ayahs which are related to this event. One of the Holy Prophet's (S) wives was left behind at a .caravan stop in a battle. She was accompanying the Holy Prophet (S) on his trip

The caravan did not realize that she was missing. The reason is not really important: she might have fallen asleep somewhere or she might have been away to take care of a personal matter. It was only later on that the caravan realized that the Holy Prophet's (S) wife was missing. Later on, she was found by a Muslim and accompanied .to Medina

Shia and Sunni Muslims do not agree which of the Holy Prophet's (S) wives she was. According to Shia narrations, she was Maria Al-Qibtiyya and according to Sunni narrations, she was Aisha. It is not important to debate who she was and about which of the Holy Prophet's (S) wives these

Ayahs have been revealed. The point is that the story contains a very important .ethical rule for social life

Strong reaction of the Holy Quran to those who Spread rumours

After she returned to Medina, certain people started rumors about where she had been, why she had been left behind and who the person who found her was. They started certain rumors among the people without being clear and leveling a specific .allegation against her

The point is not that she was the Holy Prophet's (S) wife and that she deserved respect. The point that has been highlighted in the Holy Quran is something else. The Ayahs in Sura an-Nur which are related to the rumors that were spread by hypocrites and ill-wishers in the Holy Prophet's (S) society, strongly react to the rumors. In several Ayahs, Muslims are strongly criticized for not silencing and reacting to those .rumors

Two of the Ayahs start with the word "lawla". Those who are familiar with Arabic know that "lawla" is used when one wants to strongly criticize somebody for not doing .something

Why did not the believing men and the believing women, when you heard it, think" (well of their own people, and say: This is an evident falsehood?"(١

:And in another Ayah, Allah the Exalted says

And why did you not, when you heard it, say: It not does beseem us that we should" (talk of it. Glory be to You. This is a great slander." (٢

:Allah the Exalted says

When you heard this rumor, why did you not say that we you do not have the"

Sura an-Noor, Ayah ١٢ -١

".right to spread it? This is a gross slander

:And finally another Ayah says

Allah admonishes you that you should not return to the like of it ever again if you are" (believers." (١)

,That is to say

Allah the Exalted advises you against such rumors and against giving rise to such" ".events in the Islamic community, if you are believers

.This means that avoiding rumors is a requirement for religious faith

As I pointed out earlier, the point is not that she was the Holy Prophet's (S) wife. Even if she was not the Holy Prophet's (S) wife, Muslims would still have the same obligation. In Islam, if a person accuses another person of certain things but fails to provide four witnesses to prove his claims, he will have to take the punishment for making unfounded accusations. One cannot just throw accusations at another person, create doubts and concerns and get away with it even if one fails to prove one's claims. If a person who makes certain kinds of accusations fails to prove his .claims, he will have to take the punishment for slander

I believe that the event is a very significant event in the history of Islam, one that helped counter efforts at spreading rumors about personal affairs of people in Islamic communities. Such efforts create suspicion among people and they make the general atmosphere unhealthy. This is the attitude of Islam. Therefore, one of the things that the Holy Prophet (S) did was

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١- Sura an-Noor, Ayah ١٧

that he filled the general atmosphere of his society with affection and love so that everybody could treat each other with affection and trust. And today this is an .obligation that we should observe

Another example of the efforts that the Holy Prophet (S) made in order to clear the general atmosphere was that he tried to cleanse Muslims' hearts off spite and enmity. In the case of the previous example, the Holy Prophet's (S) efforts were focused on creating trust and promoting a healthy atmosphere in society. But in this case, the issue is beyond these things. That is to say, in an Islamic community, Muslims should be encouraged to stop being indifferent to one another. Islam does not approve of Muslims who live their lives and do not want to be involved in the affairs of other Muslims. One chapter in the life of the Holy Prophet (S) involves his efforts to turn this indifference into affection, cooperation and brotherhood. And this is exactly what we .need in our system today

Muslims should treat each other with affection and compassion and without the slightest indifference. A Muslim must not be indifferent to another Muslim who is suffering from a particular problem. One of the great things that the Holy Prophet (S) did was that he created a sense of support, compassion, sympathy and reciprocal affection among Muslims. The Holy Prophet (S) would try his best to prevent Muslims from having spite and malevolence against each

other in the Islamic community. That is to say, by relying on his wisdom and patience, the Holy Prophet (S) tried to create enjoyable and wholesome conditions that were .imbued with affection

It has been narrated that a Bedouin – who did not know anything about civilization and ordinary social manners – travels to Medina to visit the Holy Prophet (S). He finds the Holy Prophet (S) among his companions in a mosque or on the road. He asks the Holy Prophet (S) for something and the Holy Prophet (S) helps him by, for example, giving him money, food and clothes. Afterwards, the Holy Prophet (S) asks the man: "I tried to be kind to you. Are you happy?" Because of his background and crude manners – which is typical of such people – that man who was not happy with what he had received from the Holy Prophet (S), said: "No, you did not do anything for me. You ".did not do me any favors. Basically, what you gave me was nothing

His crude behavior towards the Holy Prophet (S) was understandably unacceptable to his companions. Everybody became angry. Some of the Holy Prophet's (S) companions wanted to react to the Bedouin's behavior, but the Holy Prophet said: "No, do not say anything to him. I will handle this issue myself." He left his companions and took the man to his house. Clearly, the Holy Prophet (S) did not have anything else with him to give to the man, otherwise he

would have done so. He took the man to his house and gave him other things, such as food, clothes or money. Then he asked the man: "Are you happy now?" The man said: "Yes." He felt ashamed by the generosity and patience of the Holy Prophet (S) and he .finally said that he was happy

The Holy Prophet (S) told him: "Earlier you said certain things in front of my companions and made them angry. Do you want to go to them and tell them that you are happy now?" The man said: "Yes, I do." The Holy Prophet (S) took the man to his companions on the same day or the day after. Addressing his companions, the Holy Prophet (S) said: "This Arab brother feels that he is happy with me now. If you are happy, you may say so." The man started to praise the Holy Prophet (S) and said that he was happy and grateful to the Holy Prophet (S) for his kindness. He said what he .wanted to say and left

After the man had left, addressing his companions, the Holy Prophet (S) said: "That Arab man is analogous to a camel that has strayed away from its herd and shepherd and is running away into the desert. As my friends, you run after him in order to bring him back to me. But this move makes him more frightened and less likely to return. I did not let you scare him away more than you already

had. I went after him with love and affection and I made him return to us." This was .(the technique of the Holy Prophet (S

The existence of even the slightest spite and enmity in the Islamic community was unacceptable to the Holy Prophet (S). He tried to create affection and friendship among the people of his society. Even when Islam spread to other areas and the Holy Prophet (S) managed to capture Mecca, he granted a general amnesty for the people of Mecca. The people of Mecca were the same people who had forced the Holy Prophet (S) out of the city. The Holy Prophet (S), who used to live in Mecca, tolerated .all the sufferings in Mecca for ١٣ years

And later on there were several battles between his army and the army of Mecca. Many Muslims had been killed by the people of Mecca and Muslims had also killed people from Mecca. If the Holy Prophet (S) had decided to enter the city of Mecca with feelings of animosity, for many years it would have been impossible to make peace with the people of Mecca. Therefore, as soon as he arrived in Mecca, the Holy Prophet (S) announced: "You are free." (١) He announced that he had granted a general .amnesty. He pardoned Quraysh and put an end to everything

One of the things that the Holy Prophet (S) did during the early months after he had settled in Medina was that he made Muslims take an

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Bihar al-Anwar, Vol. ٩٧, P. ٥٩ -١

oath of brotherhood. When we call a person our brother, this is not ceremonial gesture in Islam. That is to say, Muslims are like brothers to one another and they have the same rights and obligations as brothers do. Just as brothers have certain rights and obligations in their relationship, so do religious brothers in Islam. The Holy Prophet (S) translated this into action.

The Holy Prophet (S) created a sense of brotherhood among Muslims. He did not pay attention to the previous social distinctions and aristocratic backgrounds of the people of Medina and Quraysh. He made a black slave the brother of a great personality and a slave that had been freed, the brother of a famous aristocrat from Bani Hashim or Quraysh. In any case, this brotherhood enjoyed various dimensions and one of the most important purposes was to help Muslims feel like brothers.

۲. Promoting the spirit of Gratitude

I would like to provide another example to illustrate how the Holy Prophet (S) would imbue the general atmosphere of his society with Islamic values. Apart from political beliefs and tendencies and other such issues, in Islam what is important is the spirit of loyalty, respecting each other's rights and showing gratitude for the efforts and services of other people. This is very important for the health of society and the Holy Prophet (S) would repeatedly stress this point. He would not just pay lip service to such things. For example, he would not just advise the people to respect their promises and show their gratitude,

.rather he would create the necessary conditions for the people to do so

According to a narration, a delegation had been sent by Najashi the king of Abyssinia to meet with the Holy Prophet (S) in Medina and to deliver a message, which was a common practice among different states. Najashi was the king of Abyssinia and just like many other kings of his time, he was Christian, but when the delegation came to visit the Holy Prophet (S), he stood up to receive and serve them. His companions said: "Messenger of God, we are here, so let us take care of serving the guests." The Holy Prophet (S) said: "No, when Muslims migrated to Abyssinia, their king showed a lot of .respect and now I want to return the favor." This is an example of showing gratitude

During his life, the Holy Prophet (S) fought many battles against polytheists of Quraysh and he also fought a few battles against the Byzantine Empire which was in control of the Levant region as well as Palestine. He even took part in the Battle of Yarmouk, the Battle of Mu'tah and the Battle of Tabouk, but he never fought a battle .against Abyssinia and he never deployed his army there

It was not the case that the Holy Prophet (S) used to fight every king who did not believe in Islam. Najashi's commitment to his promises and the Holy Prophet's (S) gratitude for Najashi's favor were not forgotten even after the Holy Prophet (S) had

established an Islamic government. Many such examples can be provided from the .life of the Holy Prophet (S), but it would take too long to discuss every example

Promoting the spirit of hard work in society .٣

I would like to discuss another example. After the Holy Prophet (S) had established an Islamic government, a woman came to visit him in Medina. His companions saw that the Holy Prophet (S) had a lot of respect for that woman. He welcomed her warmly and asked after her family members. He treated her in the friendliest way. After the woman had left, in order to clear confusion, the Holy Prophet (S) said: "That woman ".used to visit us frequently when Khadijah was alive

She must have avoided visiting Hazrat Khadijah (sthe .a.) when the Holy Prophet (S) was surrounded by his companions. This narration does not mention that she had converted to Islam she probably had not converted to Islam, but the Holy Prophet (S) treated her with respect many years later simply because she used to have a friendly .relationship with the Holy Prophet's (S) household

Another example is the efforts by the Holy Prophet (S) to create an appropriate atmosphere for hard work in society: he would not just order the people to work hard, rather he would revive the spirit of hard work among the people through different techniques and sometimes when he saw a young person who was idle, he would tell him, "God does not like a young

".person who is idle

According to a narration, whenever the Holy Prophet (S) saw a young person who was healthy and strong, he would ask him two questions: "Are you married? What do you do?" If that young person told him that he was single and jobless, the Holy Prophet (S) would say: "In my eyes, that youth fell from favor." Through such techniques and behaviors, the Holy Prophet (S) would draw the people's attention to the importance .of hard work

Once, a few people went to the Holy Prophet (S) and praised a particular person. They said: "Messenger of God, we went on a trip with this man and he is a very pure-hearted and pious person. He was praying constantly and at every stop we made, he ".would immediately start praying, reciting the Holy Quran and doing other such things

When they had finished speaking, the Holy Prophet (S) asked in astonishment: "But who was taking care of what he had to do? If he was constantly praying and reciting the Holy Quran at every stop, who was cooking for him? Who was taking care of his stuff? Who was loading and unloading them? Who was taking care of what he had to do during the trip?" They answered: "Messenger of God, it was a pleasure for us to do everything for him." The Holy Prophet (S) said: "You are better than him." (۱)

The fact that he was not doing what he was supposed to do, the fact that

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Bihar al-Anwar, Vol. ۷۳, P. ۲۷۴; Makarim al-Akhlaaq, P. ۲۶۵ -۱

he was putting all the responsibility on your shoulders to start worshipping God, does not make him a good person. You are the ones who are good because you do not avoid your responsibilities and because you even do another person's duties."

Through such techniques, it is possible to fill the general atmosphere of an Islamic society with the spirit of hard work. Today we are in need of all the lessons that I mentioned. (١)

Be'that of the Holy prophet (S) The most important event in all History

point

The issue of Be'that and the occurrence of this divine event is the most important thing that has ever happened to humanity. In the history of mankind, no other event has been more significant than Be'that and no divine blessing has been greater than this blessing. We have the honor of having accepted Be'that with all our heart and soul. We have developed faith in it and we have become familiar with this path to happiness.

This is a great divine blessing and every Muslim has a responsibility to achieve the paradise of divine and spiritual happiness through building faith, doing good deeds and moving towards the goals of the Holy Prophet of Islam's (S) Be'that. Of course, we cannot comment on the meaning and essence of Be'that. The true essence of Be'that is beyond our limited intellectual capabilities.

Two important points about Be'that

point

Regarding the issue of Be'that, there are two things which are important for Muslims of the world. First, Be'that of the Holy Prophet (S) is like a flowing spring and it is a divine blessing that

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١- Supreme Leader's Friday prayer sermons delivered on October ٢٠, ١٩٨٩

has been bestowed on all humanity. As Allah the Exalted has repeatedly promised in the Holy Quran, the purpose of Be'that is to imbue the life of human beings with the essence of Be'that. And this will happen.

"That He may make it prevail over all the religions." (1)

1. Be'that: a definite truth for humanity

The issue of Be'that is a definite truth in the world. The purpose of the kind of justice that is supposed to be administered in the world as a result of the Holy Prophet's (S) Be'that was not to make a particular group of people develop faith in it at a particular stage without the majority of human beings developing faith in it throughout history, rather the issue of Be'that was put forth in order to build a new world and new human beings and to help all human beings achieve perfection.

And this will happen because if it does not, the original goal of Be'that will not be achieved.

Of course, the movement towards this goal is one that has its own conditions and requirements and we are moving towards this truth. Every step that human beings take whether they want it or not, whether they know it or not will bring them closer to the essence of Be'that.

Today the slogans that are proposed in the world are in line with the issue of Be'that although these slogans are usually not accompanied by action. Example of such slogans include slogans of social justice, intellectual liberation, freedom, knowledge, progress, improvement of living conditions and

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1- Sura al-Fath, Ayah ٢٨

other slogans that are promoted by different governments, peoples, intellectuals and schools of thought. The existence of these slogans in the world is due to the introduction of divine prophets and the last Be'that. Of course, these slogans exist in a flawed form among the people as well, and some people are moving towards them.

Today we as well as the entire humanity are moving towards developing faith in the concepts and values that are associated with Be'that of the Holy Prophet (S). In the Islamic Republic, we have the honor of being among the nations that have implemented slogans of piety and acting according to Quranic principles and we are moving towards perfection in this regard. We have the honor of having identified this truth. We have the honor of having witnessed this truth. We have the honor of loving this truth. We have the honor of moving towards this truth and we have made great progress on this path. The entire world and humanity should and will follow the same path.

The second point concerns the Holy Prophet (S) himself. The memory of the Holy Prophet (S) and the love and respect that Muslims have for him are the main factors that unite Muslims in different eras. There are no other factors in Islam that all Muslims from different countries and denominations agree upon from rational, emotional, spiritual and ethical aspects. The Holy Prophet (S) is the pivot of Muslim unity.

The Holy Quran, Ka'bah and Islamic obligations and beliefs are

all shared by Muslims and each of them is related to one aspect of human personality such as faith, affection, spiritual tendencies and issues relating to Taqlid and practical ethics. However, the majority of these things are interpreted in different ways among Muslims. What all Muslims agree upon intellectually, ideologically and emotionally is the Holy Prophet (S). It is necessary to appreciate this. It is necessary to increase this love for the Holy Prophet (S) and to strengthen this spiritual tendency towards him in .the hearts and minds of all Muslims

Regarding the machinations and cultural invasions that have been designed against Islam, one of the targets that the enemies have focused on is the Holy Prophet (S). He was attacked in that satanic book, which revealed the emotional and ideological (target of the enemy's machinations. (١

Muslims' faith in the Holy Prophet is accompanied by affection .٢

The memory of the Holy Prophet (S) is one of the most attractive things for all Muslims throughout the world because the issue is one that involves both affection and faith. Thus, compared with other aspects of Islam which are ideological in nature and do not involve emotions, the memory of the Holy Prophet (S) plays a more important role in Muslim affairs. For this reason, certain great intellectuals of the world of Islam have rightly pointed out that the Holy

Prophet (S) and his memory and Muslims' faith in him can be the pivot of Muslim unity. Fortunately, this year's commemoration ceremonies have coincided with the official inauguration of "The International Forum for Proximity

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Supreme Leader's speech delivered on February ٢٣, ١٩٩٠ in a meeting with a group -١ of qura from forty different countries on the occasion of the Holy Prophet's (S) Be'that

of Islamic Denominations". Our brothers made efforts and started this work and by .Allah's favor, the forum will promote the noble goals of Islam

Two fundamental points regarding Muslim unity

point

Regarding the issue of unity, there are two essential orientations, each of which is important in itself. When we shout slogans of unity, these two essential points should be kept in mind and this will prove useful in the lives of Muslims. One point is the necessity of clearing differences, conflicts, disputes and obstructionism that has .existed for centuries among different Islamic groups and denominations

And these problems have always harmed Muslims in the end. If we refer to the history of Islam, we will see that origin of all these problems originate from governments. If you read the history of Islam, you will realize that the almost all of the disputes in different Islamic countries originate from centers of materialistic power, including the initial disputes namely, the issue of creating different versions of the Holy Quran and other such issues and the other disputes that happened over time among different .Islamic denominations, particularly between Shia and Sunni Muslims

The Need to eliminate disputes which have been caused by enemies .۱

Of course, ignorance of the people and different kinds of prejudice which are not based on a rational foundation play a role in provoking people against each other, but all of these things only prepare the ground and none of them causes the violent events that have happened in the past. Those great tragedies were

caused by centers of power, centers that were trying to take advantage of the disputes among Muslims. When colonialism entered Islamic countries, it became clear that colonial powers were after the same goal, some directly and some others .indirectly

We can learn many lessons from the behavior of certain famous European personalities both political and cultural personalities. They spoke in one way when they were in Egypt. They spoke in another way when they were in the Ottoman Empire. They spoke in yet another way when they were in Shia Iran. Their goal was to undermine Muslim unity, an element which European colonialists and leaders of industrial civilization were afraid of. And they had every right to be afraid. Finally, they .did what they wanted and they created surprisingly deep discord among Muslims

The kind of unity that we promote in our slogans, the kind of unity that we are committed to, the kind of unity that we are after, the kind of unity that we are working towards the first requirement for this unity is to make efforts to resolve the existing conflicts, contradictions and disputes. Allah the Exalted will be happy with such efforts, and believers, sincere people, saints and wise people will be satisfied as well. It is necessary to prepare the ground in this regard. Ideological differences of opinion do .not matter. Ethnic differences do not matter. Racial differences do not matter

But these differences should not cause discord and conflicts among Muslims. Everybody should work hard in

a sincere way. Great religious scholars, intellectuals, writers, poets and artists should .consider this work as a divine obligation

(Hold fast by the covenant of Allah all together." (1)"

This holy Ayah as well as other Ayahs have been addressed to us and to all Muslims who are faced with the enemies of Islam. We need to translate these Ayahs into .action

Muslim unity at the service establishing the true of Islam .۲

The second point is that this unity should be at the service of establishing the rule of Islam and in line with Islamic rule, otherwise it will be hollow and meaningless. If Muslim scholars accept that the Holy Quran says

and We did not send any messenger but that he should be obeyed by Allah's..." (permission" (2)

then they should accept that the Holy Prophet (S) did not come to simply offer advice and speak to the people so that they respect him but continue doing whatever they were doing previously. He came to be obeyed. He came to guide societies and the people. He came to establish an Islamic system and help human beings move towards ,the true goals of life. If Muslim scholars believe that the Holy Quran says

Certainly We sent Our messengers with clear arguments, and sent down with them" (the Book and the balance that men may conduct themselves with equity" (3)

then they should accept that administration of justice and fighting injustice among - human beings is the goal of divine religions and for

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Sura Aal-e Imran, Ayah ۱۰۳ -۱

Sura an-Nisa, Ayah ۶۴ -۲

Sura al-Hadid, Ayah ۲۵ -۳

this reason, there should be a movement towards establishing the rule of Islam. And it (is possible to establish Islamic rule in Muslim countries and societies. (١)

Islam: An effective prescription for all eras

Although many centuries have passed since Be'that and although many intellectuals and religious scholars in the world of Islam have expressed their opinions regarding that great event, Be'that is still worthy of careful analysis from various perspectives. Be'that of the Holy Prophet (S) was a great movement in the history of mankind and its goal was to save human beings, purify human souls, improve ethical conditions and confront the problems that human beings have been faced with in all eras. All divine religions are opposed to evil and corruption and all of them are straight paths towards noble goals. The characteristic of Islam is that it is a prescription for all eras and that it .is effective

,The Holy Quran says

He it is Who raised among the inhabitants of Mecca a Messenger from among" themselves, who recites to them His communications and purifies them, and teaches (them the Book and the Wisdom." (٢)

However, this does not mean that after the introduction of Islam and after Be'that of the Seal of Prophets (S), all human souls were purified. It does not mean that after the revelation of the Holy Quran, human beings will no longer encounter injustice, discrimination, brutality and shortcomings on their path to perfection. When we say that the Holy Prophet (S) and Islam were introduced into the world in order to

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Supreme Leader's speech delivered on October ٨, ١٩٩٠ in a meeting with - ١ government officials and participants of the Islamic Unity Conference

Sura al-Jumua, Ayah ٢ -٢

establish justice, save the oppressed and break living and dead idols, this does not mean that people will no longer suffer from injustice, that there will no longer be any .Taghut, that no idols will dominate the life of humanity

History shows that after the introduction of Islam, certain Taghuts emerged in different parts of the world and even in Islamic environments, of course after the .passage of several decades

Once again people were faced with injustice and the same problems that human .beings were grappling with previously started to emerge again

Human failures: The result of failing to follow the Islamic prescription

point

Therefore, when it is said that the goal of Be'that is to save human beings, it means something else: it means that what the Holy Prophet (S) and Islam gave to human beings is a prescription that is effective in all eras, a prescription to counter ignorance of human beings, a prescription to counter establishment of injustice, a prescription to counter discrimination, a prescription to counter oppression of the weak at the hands of powerful people, a prescription to counter all the sufferings that have plagued .human life since the beginning of creation

Just like all other prescriptions, if this prescription is followed, it will produce results and if it is ignored or misunderstood or if people lack the courage to follow it, then it will be useless. If the best doctor writes the best prescription for you, but you fail to read and follow it or if you misread it, what effect will it have on your illness? Can

?we blame the experienced doctor who wrote the prescription

Centuries passed and Muslims forgot the Holy Quran. Quranic guidelines disappeared from the lives of Muslims. Muslims either misunderstood the Holy Quran or they intentionally distorted its messages. They either understood the Holy Quran appropriately but did not have the courage to take action or they took action and achieved certain achievements but failed to make sacrifices to safeguard their achievements. Even when they did not understand the Holy Prophet's (S) messages during early years after the introduction of Islam, they did not dare take action. The :Holy Quran has referred to such people

And a party of them asked permission of the prophet, saying: surely our houses are" (exposed. And they were not exposed: they only desired to run away." (١

.They could not have preserved their achievements without making sacrifices

Returning to the message of the Be'that: The only remedy for the afflictions of Muslims

The majority of the problems that had imposed ignorance and prejudices on the lives of the people in the Arabian Peninsula, still dominate the lives of Muslim nations. Islamic countries are still suffering from poverty, illiteracy, scientific backwardness, domestic autocracy, hegemony of the arrogant powers and domestic disputes. Today there are more than one billion Muslims in the world and they can play a significant role in major global developments, but with the basic domestic problems that they are grappling with, the large population of Muslims have become insignificant despite the fact that there are outstanding personalities and religious scholars among them. What is the reason? What can remedy these problems? Islam

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Sura al-Ahzab, Ayah ١٣ -١

.(and faith in Be'that of the Holy Prophet (S

Muslim nations should return to Islam. Of course, the path has been opened up already. The past century namely, the ۱۳th century on the Islamic calendar was the century of Muslim activists who claimed Muslim rights. From the early ۱۴th century when Mirza-e-Shirazi the great Marja Taqlid issued that decisive Fatwa against the English company and caused the people of Iran to start a movement, to the Constitutional Movement in Iran, to the Islamic movements in India, to Islamic Awakening in the Middle East and in North Africa – almost the entire century was the century of struggle and protest. And the current century is the century of taking action. The ۱۴th century on the Islamic calendar was the century of raising public .awareness and the ۱۵th century is the century of taking action

We see that Muslim nations have become experienced and that they are taking action. One example was the Islamic Republic: it was the first example. Because we were the first, we had to go through many difficulties. Muslims should learn lessons from the Islamic Republic. The nations that want to give rise to an Islamic movement in their countries can take more comprehensive actions than the people of Iran. And they can do so if God helps them and if they make determined efforts. Muslims have no choice but to return to Islam. They have no choice but to establish the rule of Islam .and to implement Islamic principles

The old and spiteful enemies of Islam should not be expected to cooperate. They should not be expected to have tolerance either.(1)

Monotheism and justice: The Holy Prophet's (S) gifts to humanity

point

The birthday anniversary of the Holy Prophet of Islam (S) is the day of reflecting on the endless blessings that originate from him. One can say that the greatest blessing of the Holy Prophet's (S) birth was the gift of monotheism and justice that was bestowed on human communities. Humanity is still suffering from polytheism in an era of scientific progress and great intellectual advances. This is the case even in countries that have made a lot of progress on a materialistic level.

Therefore, it is clear that having faith in monotheism despite all the blessings requires spirituality and this spirituality cannot be achieved except through rationality that is guided by divine revelations. This was the gift that the Holy Prophet (S) gave to humanity, just as the previous divine prophets had. Faith in monotheism affects one's heart and soul and even one's daily life in certain ways and it is necessary to think about the ways in which monotheism affects us and to move towards the blessings of monotheism.

Another great gift that Allah the Exalted has bestowed on humanity as a result of the Holy Prophet's (S) birth is justice, the gift of justice to human beings who have been suffering from injustice. Since the beginning of time up until today, injustice has been the biggest problem of humanity. The religion that was bestowed on humanity

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1- Supreme Leader's speech delivered on February ٢, ١٩٩٢ on the occasion of Mab'ath in a meeting with government officials and foreign participants of the ten-day Fajr ceremonies

as a result of the Holy Prophet's (S) birth is calling human beings to noble concepts .such as monotheism and justice

Therefore, the blessings which originate from the birth of the Holy Prophet (S) belong to all humanity that is to say, anybody can make use of the blessings. Moreover, the blessings are not limited to a particular era. Today human beings still need to return to pure monotheism, Islamic justice and the prescription that Islam has offered for .justice

Surely the most honorable of you with Allah is the one among you most careful (of his" (duty)." (۱)

That is to say, Islam calls human beings to piety and fear of God. It calls on human beings to sideline the factors that create discord, factors such as ethnicity, race, skin .color and other such things

Today the most advanced countries in the world are still dealing with the problem of skin color. Black people and white people each have defined delineations in societies. There are still conflicts over race and ethnicity. Many lives are being destroyed because of conflicts between different fake ethnicities and nationalities. Many people are being killed over these issues. The rights of many people are being trampled upon and many people are displaced. Therefore, humanity is still in need of calls to unity, monotheism and justice. And Islam and Muslims are the standard-bearers in this .regard

Who is opposed to this? Powerful people who are benefiting from the existence of discord, powerful people who are benefiting from

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Sura al-Hujraat, Ayah ۱۳ -۱

the existence of polytheism, powerful people who are benefiting from lack of justice, .powerful people whose existence is based on discrimination

Today powerful people of the materialistic world namely, the same people who are shouting slogans in support of democracy in their own countries, the same people who are claiming to promote democracy and equal rights, the same people who are claiming to be opposed to autocratic governments have destroyed democracy in the .world

They have discriminated between nations, geographical regions and races and thus they have made autocracy prevail in the world so that they remain in charge of running the world. These are the conditions of human beings today. And we see that today humanity is in need of the Holy Prophet of Islam's (S) calls to monotheism and justice. We people of Iran decided to name this week "Unity Week" and in this week our magnanimous Imam (may God bestow paradise on him), who always promoted Muslim unity, helped the call to unity reach all Muslims and all people who are after .justice

Unity Week: An initiative to address the need for monotheism and justice

Unity Week" is an appropriate name. Thankfully, there is unity among the people of" Iran, regardless of their social and professional backgrounds and the paths they follow. Despite all the efforts that are made to foment discord and design machinations, the people of Iran are united and are moving in the same direction: the direction that has been specified by Islam, the direction that has been specified by the Holy Quran, the direction that has

.been specified by religious rule

And there is no discrimination between Shia and Sunni or between different ethnicities, including Persians, Arabs, Azeris, Turkmens, Baluchis, Kurds and others. The Iranian nation is a unified nation. Thanks to Islam, the Iranian nation is indeed an exemplary nation. It is a successful role model among Muslim nations. May God be satisfied with you people of Iran for your sincere acceptance of the call of Islam and .(our magnanimous Imam (r.a

It is necessary to preserve this unity. The valuable unity which helped you achieve victory has enemies who are lying in ambush. You should be vigilant. You should not allow discord to be created. Whenever there are pretexts that the enemy can use to foment discord, you should be more careful. You should be more careful regarding the issue of sectarian differences, which the enemies have been using to their (advantage for many centuries. Both Shia and Sunni Muslims should be careful. (۱

Mab'ath: An event that is as great as creation of man

point

If somebody wanted to describe the importance of this auspicious day in words, it might be impossible for him to find the right words to describe the greatness and importance of Be'that. This is because many words have been used in figurative senses and they do not have the capacity to describe the greatness of this event. One may say that for example, Be'that of the Holy Prophet (S) is an event that should be compared with the creation of man. This comparison would show how great and .important Be'that is

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Supreme Leader's speech delivered on in a meeting with government officials on – ۱ the occasion of birthday anniversaries of the Holy Prophet (S) and Imam Sadiq

Goals of Be'that

Spiritual purification and the teaching of the Book of wisdom .۱

The lesson that we can learn from Mab'ath should be at the level of our understanding and our capacity to make use of it. In brief, what can be understood is that Be'that of the Holy Prophet (S) has specified a particular goal on the individual level as well as the social level. On the individual level, what is important is the need to transform human beings, which has been mentioned in certain Ayahs in the Holy :Quran. For example, it has been mentioned in this holy Ayah from Sura Aal-e Imran

Certainly Allah conferred a benefit upon the believers when He raised among them a" Messenger from among themselves, reciting to them His communications and (purifying them, and teaching them the Book and the wisdom." (۱)

This purification and the teaching of the Book and the wisdom are the same as inner transformation of human beings. In order to fulfill the purpose of their creation, human beings should first achieve the goal behind Be'that of divine prophets. That is to say, they should transform themselves on an individual level. They should improve themselves and cleanse themselves of corruption, evil, flaws and evil temptations which exist in their hearts and which drag the world into corruption. This is the .individual level. This is one purpose of Be'that

Completing moral virtues .۲

Elsewhere it has been said: "I was appointed as prophet in order to complete moral virtues." (۲) Again, this refers to the same points, namely purification of man, leading human beings towards wisdom, helping

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Sura Aal-e Imran, Ayah ۱۶۴ -۱

Bihar al-Anwar, Vol. ۶۸, P. ۳۸۲ -۲

people out of ignorance and bringing them into a life of wisdom and understanding. .This is the individual level

Social justice .۳

.On the social level, the goal that has been specified is social justice

Certainly We sent Our messengers with clear arguments, and sent down with them“ (the Book and the balance so that men may conduct themselves with equity.” (۱

Equity is different from justice. Justice is a broad concept. Justice is the noble and outstanding concept that exists in the individual and social life of people and in the fabric of all events that happen in the world. Justice is an accurate act of balancing. Justice is balanced and appropriate behavior: remaining moderate and avoidance of drifting towards extremes. This is the meaning of justice. But our understanding of equity is the kind of justice that is related to social relationships, namely what we .”refer to as “social justice

This is different from justice in the broad sense of the word. Although divine prophets were generally moving towards the broad sense of justice, it has been mentioned that “the heavens and the earth were established with justice.” (۲)The heavens and the earth have been built on moderation, justice and the act of balancing, but equity is an urgent need and human beings are thirsty for it. They cannot live with anything .less than equity. Equity means breaking down justice into social justice

(So that men may conduct themselves with equity.” (۳“

.This is the purpose of appointing prophets

Man cannot live in the shade of

Sura al-Hadid, Ayah ۲۵ -۱

Kafi, Vol. ۵, P. ۲۶۶ -۲

injustice, oppressive behavior, aggression, transgression and reliance on bullying and coercion. This is not life: it is hell. Divine prophets came to build a paradise in this world. Of course, if we look at it carefully, divine prophets' goal on the social level is a prelude to help human beings achieve the individual goal, namely inner .transformation, improvement and perfection of man

Anything that you see in this world is in its right place if it yields the desired benefits. Human beings were not created to hurt each other. They were not created to feel envious of each other. They were not created to appropriate everything at the cost of depriving each other. They were not created to fill the world with evil. They were not created to stick to trivial matters and disregard perfection and values. Human beings were not created for these purposes. They were created to do good deeds, to be helpful, to move forward, and to move towards perfection. If a person moves towards perfection, if the path he chooses proves to be beneficial for himself and for others, that person has achieved inner transformation and purification. These are the goals .of Be'that

The Urgent need for the message of Be'that among contemporary people

Today hundreds of people and authors throughout the world are sponsored by organizations affiliated with the arrogant powers to speak and write against spirituality, religion, Islam and all Islamic movements and they pretend that this materialistic order in the world and the current domineering system that prevails in the world are good and that

Islam should not find fault with this domineering system. In these conditions, are ?human beings not in need of Be'that

Do human beings not want to purify themselves any longer? Is it not a flaw that every human being is only thinking about his own comfort even at the cost of imposing sufferings on others? Is it not a flaw if respect for values no longer exists among human beings and everybody is satisfied with his conditions? Is it not a flaw if people try to safeguard the piece of bread that they are holding in their hands so that thugs do not take it away from them? Are the current conditions good? Is such an order and such an international system what has been promised to mankind? Is it not necessary to do anything to improve that system? Is it not necessary for human beings to start a movement and give rise to a Be'that? Is it not the case that the law of the jungle is the dominant system in the world or at least in a major portion of the world? Is there any ?sign of equity

If you consider different parts of the world, you will notice that in different countries whose populations are in the millions, a number of people are killed by a number of other people, their homes are destroyed, female members of their families are assaulted, they do not have medicine, they do not have food, they do not have peace ,of mind

they do not have security, and yet the world makes no genuine move to resolve their problems. In the case of the tragic and bitter event that is happening in Bosnia-Herzegovina, why are they killing the people? Do they have any reason for what they are doing? If they have an ethnic reason, this is not the way they should act. If they have a religious reason, this is not the right way to act.

When an entire people are annihilated or forced to live in refugee camps in order to completely destroy their respect, does this not show the dominance of brutality and the law of the jungle? If there were serious reactions from different parts of the world, from Europe, from America, from Asia and from Islamic countries the day when the Serbs attacked Muslims of Bosnia, if the Serbs had been put in their place, this would have shown that although there is corruption in the world, there is also improvement and goodness. We see that such things do not happen in the world. (١)

The importance of the Holy Prophet's (S) birth

The birth of the Holy Prophet (S) is important and very significant to Muslims for several reasons. The first reason is that the Holy Prophet (S) was born at a time when humanity and not just a particular nation or the people of a particular country enjoyed two major characteristics.

One of the characteristics was that from scholarly and intellectual perspectives, the people of that era were far more advanced than the people

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١- Supreme Leader's speech delivered on January ٢١, ١٩٩٣ in a meeting with government officials on the occasion of Mab'ath

who lived in previous eras. Philosophy had emerged and a number of scholars were living among them. There were great mathematicians, physicians and engineers .among them. Civilizations had been built

Those civilizations could not have been built in the absence of knowledge. Academies in the west and in the east, the Chinese civilization, the Egyptian civilization and other great civilizations had already emerged in the world. That is to say, humanity had .improved. This was one of the characteristics

The second characteristic was that humanity had declined in terms of ethics, or we might say humanity was at the peak of decadence at that time. It is very strange that humanity had these two characteristics at the same time. Although the people of that era were knowledgeable, they were also suffering from extreme prejudice, superstitions, selfishness and oppression and from anti-human governments that .used to kill their own people. This was the situation of the world

If you read history books, you will realize that the entire humanity had been enslaved at that time. As the Commander of the Faithful (a.s.) says, "Through them Satan's emblems were flown and his standard was raised in vices which trampled the people under their hoofs, and treaded upon them with their feet. The vices stood on their toes (in full stature) and the people immersed in them were strayed, perplexed, .ignorant and seduced as though in a good house with bad neighbors

,Instead of sleep they had wakefulness." (۱) The worst cases of Fitna

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Ibn Abi al-Hadid's commentary on Nahjul Balaghah, Vol. ۱, P. ۱۳۶ -۱

pressure, tribulation and fratricide. Human beings were living in bitter conditions. “Instead of sleep they had wakefulness.” In this sermon, the Commander of the .Faithful (a.s.) says that the people could not even sleep well

It is wrong to think that these problems were particular to the Arabian Peninsula. No, this is not the case. If you consider the case of the Roman Empire namely, the cradle of civilization at that time you will see that the same things existed there as well. Even in the Roman Empire where it was claimed that there was democracy and the Senate the people were suffering from certain forms of autocracy and corruption and if you read the history books which have been written about the conditions of the Roman .Empire, you will feel ashamed in your heart

One feels ashamed that there was a time when humanity was suffering from that much decadence. The conditions of our ancient Iran were not better than Rome in this regard. The ancient Persians had power, swords, spears and brave warriors, but they were also suffering from extreme class distinctions, oppression, discrimination, corruption, bullying, ignorance and superstition. In such conditions, the Holy Prophet .(S), the Messenger of God, was born to save humanity

It has been written in certain history books that the battlements of the Persian king’s castle collapsed and the icons of idolatry and polytheism were shaken in different corners of the world. If these historical sources are valid, it may be that they were signs

of a show of divine power, a divine code that was used to announce the emergence of the power that would crush the foundations of oppression and corruption and would cleanse science of superstition and civilization of corruption and oppression. And this .was what our honorable Prophet (S) did

This was the world that the Holy Prophet (S) was faced with at the time of his Be'that and through strenuous struggle, he liberated human beings from ignorance, from superstition, from corruption, from oppression, from destructive prejudices against .one another, from bullying each other and from trying to dominate one another

Basically, he transformed the conditions of humanity. He created new conditions in the world. It is obvious that it was not the Holy Prophet's (S) responsibility to reform the world. No, his responsibility was to receive knowledge through divine revelations and to pass it on to human beings so that they use it in every moment of their lives. The discussion about who used this knowledge and who did not is a different issue. The important point is that the Holy Prophet (S) completed his mission before he .passed away and joined the Creator

A comparison between current conditions and the conditions of the era of Be'that

point

And today the Holy Prophet's (S) birthday anniversary is important in that the world is at its peak in terms of scientific progress and at its Nadir in terms of ethics. The world has come to a point where the domineering powers blatantly present good as evil and evil as good, and they are doing this in

front of the eyes of the people of the world. In my opinion, as far as the corrupt and .decadent human world is concerned, nothing is more important than this

There is a narration from the Holy Prophet (S) which says: “Certain people will emerge who will advise people to do evil deeds and to avoid good deeds.” And when he saw his audience was surprised, he said: “Evil deeds will be considered good deeds.” One feels that the materialistic, unrestrained, arrogant and domineering powers of the world are giving rise to such conditions in the world. They tell lies in a boldfaced way and they consider lying a virtuous act. They encourage oppression and they give every right to their oppressors. They criticize the oppressed and humiliate them, and .they believe that they are doing the right thing

These are the conditions of the world today. A number of people migrated to Palestine and occupied it, and they did not limit themselves to occupation. They have constantly pressured Palestinian Muslims and they have displaced, killed and humiliated the Palestinians. This is an obvious example of evil deeds. Who would not criticize a person who has forced his way into your home and is hitting you on the head? Oppressors must be criticized. Today you see that Europeans powers, America, their subordinates, those who are carrying the burden for America and Europe and are being controlled by them, the governments that have been installed by America and have lost contact with

their own people all of them have joined hands to support the work of the oppressors .who have committed this obvious oppression and are continuing it

On the other hand, whenever the frustrated Muslim youth of Palestine and Lebanon carry out Jihad against these oppressors, voices of protest start emerging from .different corners: "These people are terrorists

They are causing oppression. Why did you kill them? Why did you hurt them? Why did you not surrender? Why did you not negotiate with them?" This is while their Jihad is .praiseworthy to all wise people throughout the world

Love for the Holy Prophet (S): A point of unity and a way forward

My dear ones, it is easier for Muslims of the world to unite in the name of the Holy Prophet (S). This is the characteristic of the Holy Prophet (S). I have pointed out on various occasions that the Holy Prophet (S) is the focal point of Muslim affections and that Muslims love their Prophet (S). Dear God, You can testify that our hearts are full of love for the Holy Prophet (S). It is necessary to make use of this love. This love for the Holy Prophet (S) can resolve Muslims' problems. Today Muslims are in need of brotherhood. Today the slogan of

"the believers are but brethren, therefore make peace between your brethren" (۱)

is more serious than ever before. Today the weakness and humiliation that Muslims - .in different countries are suffering from is due to this discord and lack of unity

,If Muslims had united, this would not have happened to Palestine

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Sura al-Hujraat, Ayah ۱۰ -۱

those events would not have happened in Bosnia, those things would not have happened in Kashmir, those events would not have happened in Tajikistan. All of .these things happen because we are suffering from discord

The Islamic Republic called Muslims to unity and all the arrogant powers attacked it. Of course, the Islamic Republic fought them all. Why did the arrogant powers attack the Islamic Republic? Because the Islamic Republic had called Muslims to unity and the arrogant powers are opposed to unity. Muslim unity is not in the interest of the .arrogant powers. For this reason, they try to destroy Muslim unity

I would say that Shia and Sunni scholars should be vigilant wherever they are, particularly religious scholars who live in our dear country. A heavy price has been paid for this unity in our country. A heavy price has been paid to establish the call for unity in the world. Do not carelessly destroy this unity. Whoever does so is a traitor – (no matter who he is, no matter whether he is Shia or Sunni. (۱

The spiritual importance of the day of Mab'ath is far more than can be explained by people like myself. However, there are certain points that can be discussed regarding .the effect of Be'that on the lives of people in different historical eras

Be'that took place to fill a vacuum and humanity truly needed it. Allah the Exalted in His wisdom determined that this great event should happen in a place where the true

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۱ - Supreme Leader's speech delivered on September ۵, ۱۹۹۳ in a meeting with government officials and ordinary citizens on the occasion of birthday anniversaries of the Holy Prophet (S) and Imam Sadiq

meaning of Be'that would gain prominence and go down in history without being contaminated with the established concepts of those times. The point we should pay attention to is that the last Be'that might have taken place in the Roman Empire, in .Greece of those days or in other advanced countries

At the time of Be'that, there were great civilizations in the world. There were nations that had knowledge of philosophy and other areas and enjoyed civil awareness. The last Be'that could have happened in those countries or regions. But Allah the Exalted determined that this Be'that which was supposed to benefit humanity, for God knows how many millennia should not happen in those places. He determined that this Be'that should not happen in a place where other factors would interfere at the time .of the inception of this idea and this invitation

At that time, there were great civilizations in the western part of the world. The way they treated the Holy Prophet (S) shows that they were civilized people. One example is the people of the city of Antioch and in Sura al-Yasin Allah the Exalted simultaneously recounts the story of three prophets who were sent there and how the people of that city showed ingratitude. This is not an insignificant point. History books contain certain things about those nations. Allah the Exalted determined that .the Holy Prophet should not be sent to that place

The areas of knowledge that had developed elsewhere did not exist in the Arabian .Peninsula

There was only polytheism and primitive areas of knowledge that were contaminated .with polytheism. You see that the Holy Quran is seriously opposed to polytheism

Anything that is contaminated with polytheism is rejected in Islam. Apart from this, Islam was introduced to humanity in a pure form and it spread to different parts of the world in a pure form. Wherever Islam spread, it revealed its sharpness and salience in its confrontation with different civilizations and cultures until those who were promoting Islam and their call to Islam gradually

Sura al-Ikhlas has highlighted "He begets not, nor is He begotten" very much. In this four-Ayah sura, "He begets not, nor is He begotten" has been placed at the heart of the sura. Also "and none is like Him" (۱) has been stressed and highlighted. The purpose is to erase polytheism from minds and to prevent the message of God from .being mixed up with polytheism

Anything that is contaminated with polytheism is rejected in Islam. Apart from this, Islam was introduced to humanity in a pure form and it spread to different parts of the world in a pure form. Wherever Islam spread, it revealed its sharpness and salience in its confrontation with different civilizations and cultures until those who were promoting Islam and their call to Islam gradually lost their original purity. However, this Be'that will remain permanent for humanity and this is the characteristic of Be'that of the Seal of Prophets (S). That is to say, whenever the

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Sura Ikhlas, Ayahs ۳-۴ -۱

world and human life becomes devoid of spirituality, the teachings that the Holy Quran promotes can step in and fill the vacuum. The quality of Islamic teachings is such that the force which exists in the Islamic system of laws and teachings can fill spiritual vacuums in all conditions and provide humanity with an opportunity to live in .a spiritual environment

The need for Islam's rational and spiritual prescription: A similarity between the current era and the era of Be'that

Today we are in one of those situations. What are the conditions that have to be met before a call gains ground among nations and countries and attracts attention? First, the call has to be rational and reasonable. Any claim that distances Islam from its rational foundation will work against the growth and spread of Islam. Those who .comment on Islamic issues should pay attention to this point

Islam is a religion that is based on rationality. Islam is a religion that can be understood, appreciated and accepted by healthy minds. This is the characteristic of Islam. This does not mean that every Islamic ruling should be accompanied by a rational justification. Why does the dawn prayer consist of two Raka'at? Does this require a rational justification? No. Similarly, it does not mean that any rational reasoning that comes to mind could be found in Islam. Rather, it means that Islamic teachings which are judged by religious experts to originate from Islam, can be defended in any rational and scholarly setting. It is possible to make even the most materialistic people understand what prayer is and why Islam has made

.it obligatory

A famous western intellectual from the ١٩th century, which was the century of impiety in the west, says that prayer contains a great secret. I do not want to mention the name of that intellectual, but he is famous. Yes, if prayer did not contain a great secret, an intellectual in that materialistic context would not have said such a thing. Just, scholarly and logical people can understand all Islamic teachings. They can .appreciate and accept all Islamic teachings. This is the characteristic of Islam

Therefore, being logical and rational is one of the characteristics of Islam. Those who try to distance Islam from this characteristic, those who promote the idea that Islamic teachings go against science and rationality, those who attribute to Islam what is not Islamic and cannot be confirmed and accepted by sound minds such people are definitely working against the spread of Islam and they are not at all helping Islam. This characteristic of Islam is an inherent quality that can help Islam spread in the .world

Another characteristic of Islam is that it is spiritual and divine. That is to say, Islam is not like the picture that is presented of Christianity whose spiritual aspects dominate its worldly aspects. Islam considers the world as part of the hereafter. Your life, your business activities, your studies, your bureaucratic work and your political activities are part of your afterlife. The world is part of the hereafter. The acts that you perform with good intentions are virtuous deeds

that will help you achieve closeness to God and high spiritual positions in the hereafter. If, God forbid, you do certain things out of selfishness, those things will lead .to spiritual decline and your downfall

This is how Islam is. Everything that exists in our life and all our worldly efforts are part of our afterlife. The world is not separate from the hereafter. What is bad is that you perform your daily activities with bad intentions. This is what is meant by the negative meaning of "worldly life". Otherwise, the world is not separate from the hereafter. This world is the farm of the hereafter. What is meant by "farm"? Is it possible to reap what you have sowed anywhere other than your farm? This shows perfect unity and harmony. Islam is a spiritual religion despite the fact that it attaches importance to every aspect of worldly life. In an Islamic environment, hearts should have a tendency towards God. Intentions should be divine. This is among the .characteristics of Islam and a means for spreading Islam

The shortcoming that is currently felt in the world is the lack of spirituality and the spiritual vacuum, particularly in the western world. They are obsessed with materialistic aspects of life. They have drifted away from spirituality. They are immersed in human passions. The characteristic of human passions is that if they are continued, they lead people into a life of hell. When human passions dominate the life of a person or a nation, they

.turn their life into hell. This is the characteristic of human passions

You cannot find a person who continues living a happy life while indulging in human passions. God has not created such a person. If you go and research this issue, you will come to the same conclusion. This is definite and obvious. As far as human beings are concerned, living in passions is the same as living in hell, and this is the problem that has plagued the life of some wealthy people in the west. And those who are not wealthy are drowning in a hell of poverty, wretchedness and corruption. Of course, this is not the case with all westerners. There are always exceptions among all kinds of people. Definitely, there are good people in the west. However, their situation is (generally like this. Today's world requires this Be'that. (۱

Be'that of the Holy Prophet (S): The source of all virtues

point

The birth of the Holy Prophet (S) is a significant point in history for any Muslim. Later on, this birth led to a great movement in the history of mankind. Any virtue that exists in the world directly or indirectly originates from Be'that of the Holy Prophet (S) and his efforts to uphold moral virtues in society. Any Muslim knows that the existence of the Holy Prophet (S) is the best factor that can bring together Muslim emotions in the world of Islam, the emotions of followers of different Islamic denominations. This is because Muslims love the Holy Prophet (S) and he has been the

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Supreme Leader's speech delivered on January ۱۰, ۱۹۹۴ in a meeting with - ۱ government officials on the occasion of Mab'ath

pivot of the Islamic Ummah. Therefore, the birth of the Holy Prophet (S) is very .important for us

Of course, the history of Islam shows that around one hundred years after the Holy Prophet (S) had passed away, one of his descendants, Imam Ja’far Sadiq (a.s.), opened a new door to achieving Islamic goals and promoting Islamic teachings when he reached imamate. The Islamic Republic attaches special importance to the birth .and Be’that of the Holy Prophet (S) and anything that is related to him

Why? Because throughout the world, Islamic Iran is the only place where Islamic rules are officially implemented, the only place where the laws and regulations are formulated and implemented on the basis of the Holy Quran and the Holy Prophet’s (S) Sunnah. In other words, Islamic Iran is the most important place in the world in .which such a great movement is going on

The government of Iran is Islamic and this puts a responsibility on the shoulders of all Muslims throughout the world because if there is a government in the world that is based on Islam, this means that Islam is being implemented. However, if Islam exists in a society in the form of personal beliefs and actions and not in the form of an Islamic government, the Holy Quran and Islam will be sidelined in such a society. An :example of this has been mentioned in the Holy Quran, in Sura al-Furqaan

And the Messenger cried out: O Lord, surely my people have treated this“

(Quran as a forsaken thing." (١)

The Holy Prophet (S) tells the Creator: "Surely my people have treated this Quran as a forsaken thing." What does "forsaken" mean? Undoubtedly, it does not mean that Muslims completely distanced themselves from the Holy Quran and Islamic characteristics. This is not the meaning of "treated this Quran as a forsaken thing." It means that the Holy Prophet's (S) people kept the Holy Quran, but at the same time they treated it as a forsaken thing and they sidelined it, in the sense that the Holy Quran would still be recited and respected in society, but its teachings would not implemented and its rule would be prevented under the pretext of separating religion .from politics

If Islam and the Holy Quran were supposed to be kept apart from government, then what was the purpose of the Holy Prophet's (S) battles? If the Holy Prophet (S) believed that Islam should not interfere in government, in managing the affairs of the people and in political power in society, if he believed that personal faith in Islam was sufficient and that people could practice religious rituals in their homes, he would not .have taken the trouble of carrying out all those battles

The Holy Prophet (S) made those efforts for political power and for putting the Holy Quran in charge. When the Holy Quran is forsaken, it means that it exists in name only and does not have political power. In the world of Islam, the Ayah "surely

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Sura al-Furqaan, Ayah ۳۰ -۱

my people have treated this Quran as a forsaken thing" is true of all the places where the Holy Quran is not in charge. (١)

According to the Holy Quran, hadith and Islamic Urf, the era of Be'that is in contrast with the era of Jahiliyya. These terms have been used in the Holy Quran and Islamic narrations. Similarly, in Islamic Urf, the Islamic era is contrasted with the era of Jahiliyya. Of course, there are certain boundaries and rules set these two eras apart. What are these rules? There are a few rules that separate the Islamic era from the era of Jahiliyya and these essential rules are the same as Islamic values.

١. Pure Monotheism

The primary rule is pure monotheism, which means refusing to serve anything or anybody other than God. This is pure monotheism. Monotheism did not just mean that people had to stop worshipping their idols. It has a broad meaning. After all, the idols in Mecca would not exist forever. The idols that were made from wood and stone would not exist forever.

The true meaning and the essence of monotheism is rejection of serving anything or anybody other than God. It means refusing to bow to anything or anybody other than God. This is the true meaning of complete and pure servitude to God.

If you look at this issue with insight and with awareness of the sciences that relate to the life of human beings – such as social sciences and education – you will realize that

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١ - Supreme Leader's speech delivered on August ٢۶, ١٩٩۴ to government officials and participants of the Islamic Unity Conference

the scope of servitude is very broad. Each of the limitations that are imposed on human beings forces them into a kind of servitude. Servitude to wrong social systems, servitude to wrong rituals and customs, servitude to superstitions, servitude to autocratic people and powers, servitude to human passions which is the most common kind of servitude, servitude to money, servitude to wealth, servitude to .power – these are different kinds of servitude

Saying "there is no god but Allah, alone with no partner" (۱) is pure monotheism. It means that all the different kinds of servitude should be pushed aside, in which case it will be possible to achieve genuine salvation. "Say no god but Allah and achieve (salvation." (۲

This salvation is genuine. It is not just political salvation. It is not just social salvation. It is not just spiritual salvation. It is just salvation on the Day of Judgment. Rather, it is salvation both in this world and in the hereafter. This is one point about Islamic teachings and the Islamic call. It is possible to rephrase this as Islam of surrendering to God, as Islam for the sake of God. And this is another aspect of monotheism. This is another characteristic of the Islamic call. Wherever this exists, Islam exists as well. Wherever the opposite of this exists, Jahiliyya exists as well. Wherever these two opposites exist at the same time, there is both Islam and Jahiliyya, and pure Islam does not exist. However, there

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Wasa'il al-Shia, Vol. ۱, P. ۱۵ -۱

Bihar al-Anwar, Vol. ۱۸, P. ۲۰۲ -۲

.might be a flawed kind of Islam

Establishment of justice .۲

Another point about the Islamic call is the establishment of justice among human beings. The characteristic of the era of Jahiliyya was the existence of an oppressive system. Oppression was commonplace. Oppression was not limited to certain people and certain times. The social system had been built on oppression, discrimination, powerful people bullying weak people, men bullying women, wealthy people bullying the poor and slave owners bullying their slaves. And slave owners would in turn surrender to the bullying of rulers and powerful people. It was a complex system of bullying. The lives of the people were full of oppression, discrimination and bullying. This was the characteristic of the era of Jahiliyya. Wherever such things exist, Jahiliyya exists as well. Islam introduced the opposite system. It introduced .establishment of justice

(Surely Allah enjoins the doing of justice and the doing of good (to others)." (۱)"

This is one of the characteristics of an Islamic society. Justice is not just a slogan. An Islamic society must go after justice. If justice does not exist in an Islamic society, efforts must be made to create it. If there were only two opposite camps in the world namely, the camp of justice and the camp of oppression Islam would support the .camp of justice, even if it were non-Islamic

It was the Holy Prophet himself who encouraged Muslims to migrate to Abyssinia, thereby helping them achieve justice under a king who was not a Muslim. In other ,words

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Sura an-Nahl, Ayah ۹۰ -۱

the Holy Prophet (S) encouraged people to leave their homes and their community because of the oppression that had been imposed on them. And this is another point. That is to say, it is necessary to establish and promote justice and to make selfless .efforts for administration of justice wherever possible, even in non-Islamic territories

It is also necessary to condemn injustice in every part of the world. This is another characteristic of Islam. The best eras in the history of Islam have been characterized with efforts to establish and administer justice. And this is another characteristic of the Holy Prophet's (S) Be'that. All the things that I said were only examples to help us start a movement in today's world. The purpose of the examples was not to discuss .an Islamic teaching or part of the history of Islam in order to enlighten minds

Moral virtues .۳

Again, if we imagine a third situation in which there is a movement towards moral virtues, this would be different from the other two cases I discussed earlier. Sometimes a society might have individuals who enjoy moral virtues. The people of that society might be forgiving, intellectual, wise, benevolent, cooperative, patient in the face of problems and hardships, well-behaved and ready for self-sacrifice .wherever needed

The opposite situation may also exist. That is to say, there might be a society whose people might formulate their relationships on the basis of self-interest, rather than on the basis of mercy, clemency, justice and good behavior. In such a

society, people tolerate each other only as long as this is in line with their interests, otherwise they would be prepared to annihilate each other. This is another kind of .society

Such a society would be a society of Jahiliyya and it is very different from an Islamic society in which moral virtues are dominant. One characteristic of the Holy Prophet's (S) Be'that was that it called people to moral virtues. And this is another point about the life and Be'that of the Holy Prophet (S). Therefore, one can say that ethics is in fact one of the boundaries and characteristics that sets apart Islam and the era of .Jahiliyya

Not limiting one's outlook to the material world .۴

Another point, which is the last point, is that people should not limit their outlook to their worldly life. This is an essential point. One of the characteristics of a Jahiliyya society is that its people believe that their worldly life is everything. If they manage to achieve certain things in their lives such as food, comfort and whatever that is related to one's personal well-being they consider themselves winners. But if they make an effort or do something that will not produce results in this world, they believe that .they have been deceived, that they have failed, and that they have suffered a loss

This is another characteristic of living in Jahiliyya. Doing something for the sake of God, spirituality and the Day of Judgment does not make sense in a Jahiliyya society. One of the characteristics of an Islamic

society is that one’s entire life and efforts is not limited to this world. This is the characteristic of Be’that and the opposite point is Jahiliyya. (۱)

The Importance of unity and the necessity of efforts to create it

Thanks to the awareness of our magnanimous Imam (r.a.), one of the blessings of the Islamic Revolution was that the birthday anniversary of the Holy Prophet (S) motivated the introduction of “Unity Week”. This is interesting because Islamic unity is an unfulfilled wish. Some people truly cherish this wish and some others only pay lip service to it. In any case, it is necessary to find a practical way to fulfill this wish.

It is not possible to fulfill any wish in the absence of selfless efforts. And when we think about practical ways of fulfilling this wish and this goal, one of the best ideas that comes to mind is building everything around the greatest personality in all creation, namely the Holy Prophet of Islam (S) who represents the point at which all Muslims' emotions and beliefs come together. Among all Islamic truths and teachings, there might not be another point that all Muslims agree on both emotionally and ideologically. In Islam, emotions play an important role as well. Except for certain groups who have separated from Muslims and do not attach a lot of importance to emotions and affection, the majority of Muslims have strong affection for the Holy Prophet (S). Therefore, the Holy Prophet (S) can be the pivot of Muslim unity.

Characteristics of the enemies of Islam and Islamic Awakening

Today I would like to put special emphasis on the issue

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۱ - Supreme Leader’s speech delivered on December ۳۱, ۱۹۹۴ in a meeting with government officials on the occasion of Mab’ath

of unity in the presence of high-ranking officials and outstanding personalities from across the world of Islam. Dear brothers and sisters, today the issue of unity is an absolute necessity for Muslims. Today the enemies of Islam and Muslims have two characteristics which they never had throughout the history of Islam. One characteristic is that they are well equipped with money, political means, propaganda tools and various kinds of instruments that they can use to influence others, to .infiltrate and to harm

Who are the enemies of Islam? The camp of the arrogant powers including Zionism, America, oil companies, mercenary writers and intellectuals who work for them is well equipped. There has never been a time in the history of Islam when the enemies of .Islam were equipped with so many instruments

Another characteristic of the enemies of Islam is that this well-equipped camp has become very sensitive to the threat that Islam and Islamic Awakening poses to them. And this sensitivity is because they see that Islam can go beyond the boundaries of moral recommendations and appear in a position to create a new order. The enemies of Islam saw that Islam gave rise to a revolution in Iran. They saw that Islam established a firm and solid government. They saw that Islam raised the awareness of a people and helped them recover from the state of spiritual defeat and achieve stability, self-reliance and confidence in themselves and in their religion. They saw that Islam made a nation so powerful

.that all the instruments I discussed earlier proved ineffective against it

Around seventeen years after the victory of the Islamic Revolution and the establishment of the Islamic Republic, the only superpower that existed in the world was forced to retreat in its political and economic confrontation with the Islamic Republic. Today this issue has become visible to them. This issue is not hidden from the eyes of the analysts who work for the arrogant powers. Islam has revealed its .power

They saw that in the world of Islam, any group of people who are after reforming their society and their country, rely on Islam. Before Islam had achieved victory in Iran, when certain groups of people in different countries wanted to shout slogans of reforms, they would rely on Marxism or on radical nationalism. However, today in Islamic countries, intellectuals, youth, clerics, academics and different groups of people who want to demand reforms, rely on Islam. This shows the high capacity and potential that Islam enjoys. The enemy can see these things and therefore has .become sensitive

The world of Islam is faced with enemies who have these two characteristics: they have more instruments than ever before and they have become more sensitive to ?Islam than they ever were. What will these enemies do

The best option that is available to the enemies of Islam is that they can foment discord among Muslims, particularly among those who can be inspirational to other Muslims. Notice how much money is spent in different Islamic countries

in order to write books and attribute fanciful beliefs to Shia people. Once I gathered a large number of such books and I realized that many books had been written in this .regard

The cleverest individuals are employed to try to prepare such books with the aim of fomenting discord, with the aim of isolating portions of the Islamic Ummah in which the flag of Islam has been raised. Islamic Iran is the pioneer in this area and thanks to Islam, Muslims have managed to gather their forces in certain other places to counter .different events against the arrogant powers

Today there is a lot of money in the world of Islam. There are many ideas. There is enormous manpower. There are a large number of religious scholars, poets, writers, artists and competent political personalities in Islamic countries. A major portion of financial and subterranean resources belongs to Muslim countries. Notice what will happen in the world if Muslims move in the same direction or at least avoid working .against each other

The enemy is trying to pit all these human and financial resources of the world of Islam against one another. They provoked the Iraqi regime and gave rise to eight years of destructive war in this region. Then they helped the Iraqi regime in the hope that it will manage to uproot the young sapling of Revolution. Of course, they failed. "Have you not considered how Allah sets forth a parable of a good word (being) like an immaculate

tree, whose root is firm and whose branches are in heaven?" This is the characteristic .of the word of Islam: it cannot be uprooted

and whose branches are in heaven, yielding its fruit in every season by the ... " (permission of its Lord?" (۱)

And today they are doing everything in their power on the political front. Therefore, as a servant of Islam, as a person who sees and feels what machinations the enemy is designing, my conclusion, my understanding, my interpretation and my recommendation to our Muslim brothers is that today Islamic unity is a vital necessity for Muslims. This is not a joke or a slogan. Islamic communities should seriously look for ways of achieving unity and they should move forward in the same direction. Of .course, creating unity is a complex task

Unity between different Muslim nations is possible despite the differences that exist among Islamic denominations, among customs and lifestyles of different Muslim nations, and among various approaches to Islamic jurisprudence. Unity among Islamic nations means that in the case of issues relating to the world of Islam, Muslim nations should move ahead in the same direction, help each other and avoid using .their domestic resources against one another in their countries

The Personality and teachings of the Holy Prophet (S): The Pivot of Muslim unity

point

One of the factors that can serve as the pivot of Muslim unity is the existence of the Holy Prophet (S). Muslims and Muslim intellectuals should invest their time and efforts 'on the personality of the Holy Prophet (S), his teachings and Muslims

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۱- Sura Ibrahim, Ayahs ۲۴-۲۵

love for him, with a comprehensive outlook on Islam. Among the factors which can serve as the pivot of this unity and which all Muslims agree about, is following the household of the Holy Prophet (S). All Muslims hold the household of the Holy Prophet .(S) in high regard

Of course, Shia Muslims believe in their imamate and non-Shia people do not consider them as Imams in the same sense as Shia Muslims, yet they consider them among Islamic luminaries and the Holy Prophet's (S) household. They too believe that our Imams were knowledgeable about Islamic teachings and divine rules. Muslims should be unanimous in implementing the words of the Imams (a.s.) and the Holy Prophet's .(S) household. This is one of the instruments that can be used to achieve unity

Of course, this is a task that should be carried out by experts. It is an easy and simple task. Experts on hadith and related areas of knowledge know what the requirements are. It is necessary to reach an agreement on the standards of understanding and interpreting hadith, and the standards of verifying the validity of hadith. It is necessary to reach an agreement on hadith narrators. In the past – during the time of the Umayyad Caliphate and particularly during the time of the Abbasid Caliphate – they tried to erase the teachings of the Holy Prophet's (S) household from the minds .of Muslims. For this reason, there are fewer narrations from their time

A hadith narrator goes about

the task of narrating hadith without being favoring a particular person to narrate from. So why would they not narrate from Ja'far ibn Muhammad (a.s.)? It was the governments of Harun, Ma'mun, Mu'tasim, Mutawakkil and other such people that would stand in their way and sometimes they would condemn hadith narrators. Therefore, one of the things that must be done is reaching a common understanding in the areas relating to the requirements of hadith. Religious scholars are responsible .in this regard. Muslim intellectuals are also responsible

It is regrettable that Muslim intellectuals, who should write and make efforts to promote Muslim dignity and to raise the flag of Islam, go after issues that may create discord. It is regrettable that they write and make efforts to foment discord and pitch Muslims against each other. It is regrettable that they level accusations against different people and try to push people out of religion. In this regard, religious scholars have a heavy responsibility to create unity and to fulfill the requirements that are necessary for unity. This responsibility is not limited to religious scholars of one side of the conflict, rather religious scholars of both sides of the conflict are .responsible

Brothers and sisters, sometimes in order to foment discord among both Shia and Sunni people, the enemy uses individuals who bear no grudges. Sometimes in a Shia society a move is made that provokes non-Shia Muslims. The same thing is sometimes done in Sunni societies, which provokes Shia Muslims and fills them with

hatred. Who is doing these things? Today all Muslims are faced with the same enemy. However, in an Islamic society we also share the same Book, the same Sunnah, the same Prophet (S), the same Qiblah, the same Ka'bah, the same hajj rituals, the same kinds of worship and the same set of ideological principles.

Of course, there are disagreements among us as well. Scholarly differences of opinion might exist between any two scholars. Moreover, the world of Islam is faced with the same enemy. The issue of Muslim unity is a serious issue. This issue should be treated seriously. Any day that Muslim unity is delayed, the world of Islam has fallen one day behind, and there are certain days that are so important that they affect one's entire life. You must not let it become too late.

By Allah's grace, the Islamic Republic has been moving in this direction since the first day. Our magnanimous Imam (may God bestow paradise on him) was the leader on this path and different luminaries, government officials, speakers, writers and organizations throughout the world of Islam also made a lot of efforts. Do not let these efforts go to waste.

I hope Allah the Exalted makes our steps firm, guides our hearts, helps us join hands in unity and brings our hearts closer to each other.(۱)

Mab'ath: The Day on which the most noble concepts and values were Born

The day on which the Holy Prophet's (S) Be'that took place is definitely the greatest day in the history of mankind. It was the day on which the

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۱ - Supreme Leader's speech delivered on August ۱۵, ۱۹۹۵ in a meeting with government officials and participants of the Islamic Unity Conference

most outstanding and the noblest concepts and values were born. Be'that of the Holy Prophet (S) was a movement that helped humanity achieve individual and spiritual perfection on one hand and social reforms and improvement on the other hand. The issue is that what was bestowed on humanity as a result of the Holy Prophet's (S) .Be'that, was not just a few bare concepts and a path that nobody would follow

Since the first moment, Be'that materialized in the character of the Holy Prophet (S) and then in the souls and actions of those who believed in the message of Be'that. The message of Be'that harmed and confronted Jahiliyya since the first moment. This is the characteristic of Be'that of all divine prophets and it is not particular to the prophethood of the Seal of Prophets (S). Divine prophets show in their actions what they give to humanity in the form of teachings. They are the first to follow the path .they promote

The Role of the Holy Prophet's (S) purity in the spread of the Islamic call

point

"Teach them the Book and the wisdom." (1)

What can be inferred from this Ayah is that the Holy Prophet (S) enjoyed complete knowledge of "the Book and the wisdom."

"... and purify them." (2)

Again what is understood is that the Holy Prophet (S) had been purified as much as human beings can be purified. Having been equipped with this power, the Holy Prophet (S) could lead the entire world to purification. This is what is foreign to leaders of different schools of thought and those who

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1- Sura al-Baqara, Ayah ۱۲۹

2- Sura al-Baqara, Ayah ۱۲۹

have introduced different philosophical, social, political and other concepts. Certain ideas come to their minds and they pass on the ideas to other people without taking .action. And certain people learn from them

This is different from what divine prophets would do: from the beginning, they would take action to translate their slogans into action. This was exactly what happened in the life of the Holy Prophet (S). Since the first moment, he took action to teach, to purify and to start a movement to establish justice. For this reason, the battle started from the first moment: from the time when the Holy Prophet (S) started his call to -Islam in response to

)warn your nearest relations", (١"

to the time when he openly called everybody to Islam and made efforts to establish - social justice. Of course, as far as Be'that is concerned, what we observe and describe is the surface of Be'that. That divine and spiritual event which takes place between the Exalted Creator and a chosen human being is beyond the reach of our minds and our understanding. For this reason, the event is truly great and beyond our imagination. We understand the things that we observe only to the extent our understanding and wisdom allow us to, which affects human beings and the world .they live in

Two clear goals of Be'that

Calling on people to develop faith in God .١

There were two clear goals behind Be'that of divine prophets. One goal was to bring about spiritual transformation in order to attract hearts to Allah the Exalted. This is the

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Sura ash-Shuara, Ayah ٢١۴ -١

first point – namely, the issue of religious faith, attention to the Creator or what is referred to as divine remembrance in many Quranic Ayahs. The most important thing that Allah the Exalted bestowed on humanity through Be'that was divine remembrance, helping people become aware of spirituality. This is the first step and as long as this step has not been taken, none of the goals behind the sending of different prophets will be fulfilled.

"You can only warn him who follows the reminder." (1)

Those who pay attention to the divine reminder can be warned, reformed, guided and led towards perfection and struggle for social goals. This is the first step. When human beings disregard spirituality, all the doors to reform and improvement will be slammed in their faces.

Take a look at the conditions of the materialistic world. Today the key to all kinds of reform and happiness is to awaken human beings, warn them and remind them to seek the purpose of creation by going beyond these materialistic manifestations namely, food, sleep, human passions, power, greed for wealth and other such things. Failing to pay attention to the true nature of creation is the root of all corruption. This is the true meaning of human life and the secret behind it: paying attention to the Origin and divine obligations, waiting for divine inspirations, waiting to receive orders from the hidden world. This is the nature of the issue, which has been referred to in the Holy Quran as faith

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١- Sura al-Yasin, Ayah ١١

.in the unseen

(Those who believe in the unseen…" (۱"

Avoidance of being immersed in materialistic manifestations of life and avoidance of seeing life as limited to eating, sleep, human passions and tendencies, power and other such things: these are the primary blessings of sending prophets and the first goal of the Holy Prophet (S). The primary goal of divine prophets was to warn human beings and to develop religious faith in them, faith in the unseen.

Building a healthy and just society .۲

The second goal that the Holy Prophet (S) was pursuing from the beginning was to create a healthy and appropriate environment for human beings to live in. His goal was to build a world in which there is no oppression, a world in which the rights of the weak are not trampled upon by powerful people, a world in which the weak do not suffer from complete failure and defeat, a world in which the law of the jungle is not practiced namely, the same thing that has been referred to in the Holy Quran, Islamic narrations and other religious sources as justice and equity, which are the humanity's greatest wish.

From the beginning of the history of mankind namely, from the time when human beings developed an identity, started thinking and established order in their life up until today, human beings have cherished the wish of establishing justice in the world.

Some people are shouting slogans in support of peace. Of course, peace is a good thing, but it is good as long as it

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Sura al-Baqara, Ayah ۳ -۱

is based on justice. Many people choose to fight in order to achieve justice. They fight for the sake of justice. Therefore, it is obvious that justice is more important than .peace. And this is the truth

The absence of justice would give rise to the same events that happened in the most hideous eras in human history, and today similar events are witnessed in different parts of the world. All the afflictions that you witness in different communities originate from oppression and injustice. This might not be visible if we only consider the surface of things, but if we go beyond the surface, we will see the truth. If you see children starving to death in a corner of the world, on the surface, the problem is that .there has been a drought due to low rainfall

However, the truth is something else. The truth is that there is injustice. If justice had been established in that society and in all human communities, human beings could have built such living conditions that their children would never suffer from such afflictions thanks to administration of justice and life would never become so hideous and painful. It is because of injustice that humanity has been suffering from these .maladies and afflictions

The primary goals of all divine prophets are to administer justice and warn people of divine chastisement. These two goals are the primary goals. Of course, warning people of divine chastisement is more important than the other goal. It is the root

and the essence. If there is negligence and lack of vigilance, no achievements will be made and justice will not be established. Therefore, the systems and individuals that were claiming to promote social justice, were unable to present their people with .anything like justice

They gave their people other things though. They gave their people space science. They built intercontinental missiles for them. However, they failed to establish social justice. Social justice will only be established in the shade of reforming mankind and in the shade of attention to Allah the Exalted and divine remembrance. These two goals were what the Holy Prophet (S) was after and he managed to achieve these goals, .although the scope of his success was limited

He built a society which enjoyed awareness and the highest degree of social justice. Of course, it is possible that some people were still exposed to injustice in certain parts of his society, but this does not mean there was no social justice. In a society in which laws and government are based on justice, in a society in which the ruler is a just ruler, in a society in which the intention is to administer justice, there is general progress towards social justice. It may take such a society a long time to reach the end of this path and establish social justice, but it is only a matter of time that justice is .established

The Holy Prophet (S) established social justice. He did not tolerate even the slightest

injustice. He put forth a model. Of course, his teachings revealed their effects in Islamic communities even after he had passed away. And during the time of the Commander of the Faithful (a.s.), pure justice was witnessed in the personality of the holy and great leader of the world of Islam.

These are the two characteristics of Be'that. When we celebrate Be'that, the purpose is to revive these characteristics. The purpose of celebration is to keep alive the memory of personalities, paths and events in order to learn lessons from them. (۱)

The Holy Prophet's (S) birth: A Permanent divine mercy on humanity

This great birth was the birth of the best divine blessing that has ever been bestowed on humanity. The sending of the Holy Prophet (S) was a blessing that Allah the Exalted bestowed on His servants. His birth was the birth of a blessing. The world of Islam should understand the point that this blessing is permanent and constant, not temporary.

At that time, many people fought this manifestation of light and guidance because of their ignorance or their self-centered prejudices although the Holy Prophet (S) had been sent in order to remove a burden from the shoulders of humanity.

"He will relieve them of their burden and the fetters that they used to wear." (۲)

Human beings were carrying heavy burdens at that time. They were carrying heavy millstones around their necks. And people are still carrying the same burden. It is not extravagant to claim that humanity is carrying heavy burdens today, burdens that are heavier than the burdens that

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۱ - Supreme Leader's speech delivered on December ۲۰, ۱۹۹۵ in a meeting with government officials of the Islamic Republic on the occasion of Mab'ath

۲ - Sura al-Araf, Ayah ۱۵۷

.people were carrying in the Arabian Peninsula during the time of Jahiliyya

The oppression that human beings are currently suffering from, the injustice that exists in human communities, the efforts to make materialistic tendencies dominant over the life of humanity, the different methods that are used to force spirituality out of the lives of human beings these are the burdens that have been placed on the .shoulders of humanity

What humanity feels today in the era of industrial civilization and among the attractions of materialism, is more difficult and in certain cases more bitter than what people were feeling in the darkness of Jahiliyya at the time of the emergence of Islam .– the burden is heavier than the burden that humanity was carrying at that time

The need for the teachings of Islam

If human beings pay attention to this blessing the blessing of Islam and the Holy Prophet's (S) teachings, which are a source of unity if human beings try to discover this blessing, their greatest problem will be resolved. Although the existing civilizations have undoubtedly benefitted from the teachings of Islam, although there is no doubt that the existing virtues and noble concepts among human beings have been derived from divine religions and revelations and from the teachings of prophets, the majority of which belong to Islam, today humanity is in need of Islamic spirituality, Islamic purity and the correct and pleasant teachings of Islam after all, any just

.heart would accept and understand Islamic teachings

It is for this reason that the Islamic call has gained ground in the world and many non-Muslims have accepted the Islamic call. Accepting the call of Islam does not mean .official adoption of Islam, but it is one of the stages

Another stage is when the people of the world accept the message, teachings, truths and proposals of Islam in this regard. Today when nations of the world are presented with the message of Islam, they feel that this message is beneficial for them and that it will fill the gaps that exist in their lives. What Islam says about the value, importance and goals of humanity, what Islam says about family, women, the goal of science and the relations between different communities, what Islam says about the social relationships between weak and powerful people when people from different civilizations look at what Islam says about these things, they feel that the problems in .their lives can be resolved if they make use of the proposals of Islam

For this reason, the message of Islam is very attractive and this is why the arrogant powers of the world and propaganda networks throughout the world which are affiliated with the same centers of coercion, oppression and anti-human activities are .extremely hostile towards the message of Islam

Since the time the Islamic Republic which is the manifestation of establishing the rule of Islam over the life of a nation and the manifestation of implementing the political

proposals of Islam was established in Iran, the arrogant and oppressive powers of the world increased their hostilities towards Islam and Islamic values throughout the .world

As long as Islam is limited to mosques and hearts, as long as Islam does not step into the arena of politics, resistance and government, as long as Islam has not entered great international arenas, global centers of oppression and injustice will not feel threatened and they will not be motivated to fight and confront it. Since the day the Islamic Republic was established in Iran and the flag of Islamic government was raised in our country, since the time Muslims from different parts of the world responded to the call of our magnanimous Imam (r.a) and developed a tendency towards it, since the time many groups of people started moving towards the slogan (of reviving Islam, the enmities have been increased. (۱

A realistic evaluation would show that Be'that of the Holy Prophet (S) was the greatest event in the history of mankind and it affected the lives of all human beings in history. Be'that is an amazing, essential and eventful issue and it is worthy of careful .reflection and analysis

Of course, this is true of Be'that of all divine prophets. All divine prophets went through an important stage when they were being tested for Be'that. Great events have happened when choosing Prophet Musa, Prophet Isa, Prophet Ibrahim and other great prophets. However, Be'that of the Seal of Prophets (S) has certain characteristics that

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Supreme Leader's speech delivered on August ۳, ۱۹۹۶ in a meeting with government -۱ officials and participants of the Islamic Unity Conference

.are unique

As we people of Iran have a great Islamic responsibility towards humanity, I would like to discuss a point regarding Be'that. Hopefully, this discussion will motivate us to .start a good movement in this regard and make appropriate efforts

Be'that of the Holy Prophet (S), which took place on a day like today, opened up an important path. That is to say, the issue of Be'that is not limited to the fact that Allah the Exalted made a truth shine in the heart of a chosen and exceptional human being. It was only the first step. It was the beginning. Of course, it was also the most important step. The shining of this truth in the holy heart of the Prophet of Islam (S) and the responsibility for divine revelations which was accepted by the Holy Prophet (S), is exactly what connects the materialistic world and the existence of mankind to .the unseen world. It is the link that connects the two worlds to one another

Although human beings will continue benefitting from divine blessings of this path and this event, the moment of Be'that is the link that connects the world to the unseen. At that moment, divine truths started flowing from the unseen world into the holy heart .and soul of Prophet Muhammad (S). Therefore, Be'that was the first step

A door was opened to divine truths and the Holy Prophet (S), who was prepared to be tested and to shoulder the burden of this responsibility, started his great

movement from that moment. Therefore, the issue of Be'that is different from the issue of learning divine truths. That is to say, there is more to Be'that than learning divine truths. Of course, the divine door to learning divine truths is always open to .prophets and saints

(And He taught Adam all the names." (١)"

Allah the Exalted has always taught divine truths to His messengers, but there is more .to Be'that than teaching divine truths

Human beings are inspired to make use of the assets that have been bestowed on them in order to lead humanity towards the final destination. That is to say, human beings are inspired to start a movement. This is the meaning of Be'that. This first step was taken after divine revelations descended into the holy heart of the Prophet (S). Then it was time to implement the essence of Be'that in the world, and this requires struggle. The essence of Be'that is new and signifies building a new world and .eliminating unjust, oppressive and hostile systems

Twenty three years of efforts to promote the divine message among the people

Therefore, the first step after Be'that is to start a movement. No divine prophet managed to follow this path, fulfill his responsibility and announce his message to people without being forced to fight. It was not the case that the people of their societies easily accepted the new world that their Be'that was proposing. For this reason, they would start fighting divine prophets. Among the people with a truthful .message, divine prophets have had the largest number of enemies

Since

Sura al-Baqara, Ayah ٣١ -١

the first day after his Be'that, the Holy Prophet (S) was faced with different kinds of hostilities. The Holy Prophet (S) started countering these hostilities from the first day and continued doing so until the moment he passed away. He fought this battle for .twenty-three years

Notice that those twenty-three years were very auspicious. Twenty-three years is not a long period of time. You see many people who do not even manage to do something that is presentable in twenty, twenty-three or twenty-five years. Normally, people spend almost all their time on personal matters. If you take a look at the biography of great personalities including scientists, philosophers and politicians you .will see the amount of work they did in twenty- three years

Depending on their capabilities, people may or may not be able to make great achievements in twenty-three years. But notice how many blessings originated from the twenty-three years of the Holy Prophet's (S) life after Be'that. At the heart of this Jahiliyya and at the heart of Jahiliyya eras throughout the world, the Holy Prophet (S) managed to build such a system and raise such a beacon of guidance which will become more brilliant on a daily basis and will help and guide increasing numbers of .people

The Holy Prophet (S) started following this path in the first thirteen years of his prophethood and he gradually built an Islamic system. Therefore, the next step is to establish a system that is based on this idea and on the foundations

of Be'that. These things clearly show that what is claimed by those who try to draw a line between religion particularly Islam and government, is wrong. Of course, all divine religions are similar in this regard, but this claim is particularly unbelievable in .the case of Islam

It is unbelievable that some people try to separate Islam from daily life, from politics, from management of national affairs, from government. It is unbelievable that some people try to push Islam out of these areas. Since the first day when Islam was introduced, there was a fierce battle to move towards establishing an Islamic society and government. And after thirteen years of resistance, the Holy Prophet (S) managed to establish this system, although this did not happen in his birthplace and in .the city where Be'that had taken place

After that long-lasting resistance, this is the second step. It is on the basis of this idea that an Islamic system is built. As long as Islamic and divine ideas are not backed by this system and this source of power, it is not possible to spread divine ideas, rules and concepts into the lives of the people. This is the exact opposite of the distorted view which is held by those who claim that religion becomes corrupt when it achieves .power

On the contrary, if religion achieves political power, it will spread and gain ground. It will be possible for religion to fulfill religious goals and wishes. It will be possible for religion to

implement the values that are promoted by religion. These things are impossible in the absence of power. It is through political power that these things can be achieved. For example, do you think it is possible to establish justice in society through advice and begging? In the absence of political power, it is not possible to establish justice, .eliminate discrimination and help establish equity in one's society and in the world

When a word of justice is uttered in the world, global powers do not hesitate to work against it unless they believe that it is not important enough to take action. This has always been the case. Wherever in the world the voice of Islam and Islamic thought is raised, the arrogant powers, capitalists and company owners quickly become alert, .fearing that they might be threatened

This has always been the case. Wherever a word of justice was uttered by somebody, wherever great men decided to promote truth, suddenly they were faced with the iron walls and fists of the enemies and opponents. The enemies would deploy their forces against them. Of course, they would be defeated. Falsehood is always defeated by truth. There is no doubt in this regard. If truth resists, there is no doubt .that falsehood will be defeated

However, the important point is that in the absence of resistance and struggle and without political power, it is not possible to implement religious ideas and values and .to fulfill religious wishes or any other wish for that matter

Of course, there are certain things that can be done through reasoning and offering .advice

Therefore, even divine prophets were after establishing a government. The Holy Prophet of Islam (S) is an obvious example in this regard. From the first day, he started his struggle and he focused his efforts on establishing an Islamic government. Later on, he managed to establish a government in Medina and he defended it. He .even extended the scope and this movement continued for many years

Thus, the next step is to establish a government. However, establishing a government is not the goal and this is the essential point. The purpose of establishing a government is to implement values. If an Islamic government is established but it fails to move towards implementing values, that government is corrupt. This is a general .rule. This is the standard. It may take years to implement values

There may be obstacles and problems, but the Islamic government that has been established should move towards the goals and values that it has promoted, the goals and values that can be found in the Holy Quran and in Islamic teachings. If the orientation is different, that government is definitely corrupt. The goal is to establish social justice and order that is based on the law. The goal is to establish divine laws .everywhere

If divine laws are established in society, if Islamic order is resorted, if social justice is established, only one of the stages has been completed. Only one medium-level goal has been

achieved. The next stage is to encourage the people who are living comfortably in justice and peace under this government to develop moral virtues in themselves. This is the point that I would like to stress: after establishing a government, the goal is to encourage the people to develop moral virtues in themselves. This is the goal after a just government has been established, after justice has been administered in society, .after a truly Islamic government has been built. This is the next goal

People should try to develop moral virtues in themselves, which will of course lead to transcendence, spiritual development and a noble understanding. This is one of the stages of human perfection. We cannot even understand this appropriately. .Everything said is based on what has been heard from the Islamic luminaries

Developing moral virtues: The Ultimate goal of establishing an Islamic Government

Developing moral virtues is the stage of perfection that is in our hands. The Holy Prophet (S) correctly pointed out: "I was appointed as prophet in order to complete moral virtues." (۱) This hadith has been narrated by both Shia and Sunni people. Basically, the Holy Prophet (S) is saying that he was appointed for this reason and that everything else is just a prelude. The purpose is to "complete moral virtues." The Holy Prophet (S) says that he was appointed in order to help complete moral virtues in human communities and among members of the Islamic Ummah so that moral virtues develop and everybody benefits from them and becomes a good human .being

We should develop and become

Bihar al-Anwar, Vol. ۶۸, P. ۳۸۲ -۱

good human beings. We should develop and complete moral virtues in ourselves. This is the next step, which is very important. If in a society that is built on Islamic pillars, people drift away from divine virtues and go after human passions and self-interest, if everybody tries to receive a bigger share and live a better life, if everybody tries to steal from others and is prepared to appropriate more than he deserves, if there is no forgiveness and self- sacrifice, what kind of government would allow these things? ?What kind of Islam and Islamic society would allow these things

This is the basis of the issue. “I was appointed as prophet in order to complete moral virtues.” ۵۱ Dear people, you should know that the world is in need of this. .Unfortunately, the materialistic world lacks this characteristic altogether

Moral virtues have been explained in holy sharia, including the things that are related to human beings such as patience, worship, purity and simple lifestyles, the things that are related to other human beings such as forgiveness, humility, self-sacrifice and respect for others, and the things that are related to the Islamic community. The scope of moral virtues is vast in Islam. These are the same things that the efforts of all divine prophets, saints and religious luminaries and in the case of Islam, the efforts of the Holy Prophet of Islam (S), the infallible Imams and Islamic luminaries were .focused on

Of course, under an oppressive government, these things might

appear to be extremely difficult. As I said, in a system whose foundations are falsehood, oppression and materialistic tendencies such as the governments that have been established by Taghuts throughout the world it is clear that these things cannot be achieved easily. However, in an Islamic system, it is easier to achieve these .things. And today the world needs this

As the main complement to our great Islamic Revolution, our society should start a fundamental movement and there are two stages to such a movement. One stage is establishing a system and promoting Islamic virtues among ourselves, namely turning Islamic virtues into values among the people of our own society. These Islamic virtues should be turned into values. Under the Taghuts that were in power in our country, .these Islamic virtues had lost their position as values

An honest person says whatever he has in mind, as opposed to individuals who are narrow-minded, individuals whose outlook is flawed. In a society that is filled with dishonest people, a sophisticated person is one who is not honest, one who distorts reality, one who can trick and deceive. This is an instance of transforming values. This happened under Taghuti governments and under the rule of oppressive, corrupt and anti-ethics kings, and unfortunately ethical institutions in our country were seriously .harmed

Of course, the revolutionary movement helped and revived ethical institutions and the spirit of ethics in our society. However, more efforts are required. This is the first .stage

The second stage is to teach these

things to the world. Today the world needs these things. Human beings throughout the world suffer from lack of ethics. Islam and Muslims can present nations of the .world with the best ethical gift. They can present the best gift to humanity

The role of the arrogant powers in causing the pitiable conditions in the contemporary world

Unfortunately, today the biggest crime of the arrogant powers is that through their behavior, they have been promoting lying, deception, cheating and a tendency towards falsehood in the world. In the arrogant governments of the world which are led by the government of America, there are certain individuals who have carried out the largest number of assassinations around the world. Recently it was announced that one of the American politicians has claimed that the CIA was involved in the ,killings and kidnappings in Guatemala

The role of the arrogant powers in causing the pitiable conditions in the contemporary world which had attracted the attention of the entire world. America's CIA has hunted down, kidnapped and killed each and every one of America's political opponents in .Guatemala and the truth has been discovered after all this time

In every part of the world, particularly in Latin America and many other parts of the world, these people have carried out assassinations. They have plotted coups d'état. They have done illegal things. We witnessed the same things in our country as well. The same is true of other places. They have supported the most hideous terrorists in the world. They have harbored them. They have had friendly relationships with them. .They have praised them

.They have offered them financial support. And they are still continuing these actions

They have helped and supported the Israeli regime, which is a government that is founded on terrorism, occupation and hostility. They have supported and helped this regime more than others. They openly support the Israeli regime. They do not even support their Arab friends as much as they support Israel. Currently, the Americans do not help their traditional friends in the region as much as they help Israel. In fact, their real friend is Israel and they prefer it to all the other governments. This is while .Israel is a regime that is founded on terrorism

From the beginning, this regime was built on the foundations of terror, killing opponents, lies, oppression, murder and massacres. This is the same as supporting terror and assassination. This is while America is carrying the flag of fighting terrorism .in the world

This is a clear case of lying and deception. This is a clear case of depriving humanity of ethics, a clear case of drifting away from ethics. Those who are claiming to support values and moral virtues in the world, are the archenemy of moral virtues and this is .more tragic than any other crime that is committed in the world

The world needs your message and your path. It needs the truth that you have discovered, the truth that is in the Holy Quran and in Be'that of the Holy Prophet (S). However, you will be able to teach these

things to the world only when you have internalized them and translated them into action. (۱)

Regarding the Holy Prophet of Islam (S), first I would say that it is not possible for people like us to achieve the brilliant understanding that he had achieved. That most noble human being, that most honorable being in the entire creation is beyond materialistic dimensions of the world. Human beings use their wisdom and experience and five senses to rank people on the basis of genius, wisdom, knowledge and experience. The Holy Prophet of Islam (S) enjoys the highest rank in all these areas.

Even if there were no narrations, no Quranic Ayahs and no religious evidence, people could discover this truth through reasoning and the proofs that exist in the world. Those who can make use of these things are capable of achieving part of the brilliance that the Holy Prophet (S) enjoyed. Using our five senses and despite the existing restrictions, we can see, recognize and feel the greatness of the Holy Prophet (S).

Even within the limits that restrict the understanding of human beings, the Holy Prophet (S) is not comparable to any other luminary. For example, Ali ibn Abi Talib (a.s.) has always attracted the attention of many luminaries throughout the world and they have described him as a great personality and as a person who is more like a mythical character. However, even that great man is considered small and insignificant compared to the Holy Prophet (S). He himself considered his

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۱ - Supreme Leader's speech delivered on December ۹, ۱۹۹۶ in a meeting with government officials on the occasion of Mab'ath

position far lower than that of the Holy Prophet (S). Compared to the greatness of the Holy Prophet (S), which is like a boundless ocean, the personality of the Commander of the Faithful (a.s.) fades into insignificance. This shows the greatness of the Holy .(Prophet (S

Love and respect for the Holy Prophet (S): The only things that Muslims agree about

The point which is important in today's world and which I emphasize repeatedly is that there is one thing that all Islamic denominations have in common and there is no disagreement as far as that one thing is concerned. Today Muslims are suffering from numerous problems and afflictions. They are all grappling with these problems and they should use every instrument that is available to them in order to eliminate these problems and afflictions. Even in the case of monotheism, which all Muslims agree about unanimously, there might be certain people who have their own interpretations .and might not accept what others say

However, as far as love and respect for the Holy Prophet of Islam (S) is concerned, there is no disagreement among Muslims. This is a point of unity and all Muslims should focus their efforts on it. I have previously said that some determined people have made efforts to unite different Islamic denominations on the basis of this point of unity. And today those who are determined should try to attract the attention of all .Muslims to this point of unity

Let us make a point about the issues that are related to the world of Islam. Muslims should try to figure out

their current conditions and they should understand what horrible plans the enemies of Islam have for the destiny of Muslims. Knowledge of the existing conditions alone should be enough to awaken conscientious people to the fact that they need a remedy. It is not easy to find a remedy. However, there are two, three essential .points in this regard that we should pay attention to

Essential points regarding the remedy for current afflictions of the world of Islam

point

Muslim unity is the primary issue. Followers of all Islamic denominations including Shia and Sunni Islam and the different denominations that have branched off from Shia and Sunni Islam should pay serious attention to the issue of Muslim unity. Today Muslims should take Islamic unity seriously and the meaning of Islamic unity is clear. The purpose is not to melt all Islamic denominations into one single denomination. There are certain people who reject different Islamic denominations in order to achieve Muslim unity. Rejecting Islamic denominations will not solve any of the problems. Trying to prove different Islamic denominations will not solve any of the problems either. Followers of each of the existing denominations should continue doing what they have been doing so far, but they should also try to develop good .relationships with followers of other Islamic denominations

I can clearly see the plotting hands that are making dangerous efforts to foment discord among Muslims and Islamic denominations. They have been especially active in the recent years namely, after the victory of the Islamic Revolution. However, their efforts were neutralized by the decisive revolutionary movement

and by our magnanimous Imam (r.a.). History shows that the enemies have always been opposed to Muslim unity. However, now that the flag of Islam has been raised in this part of the world in a triumphant and glorious way, they are more terrified of .Islamic unity

My dear ones, the enemies of Islam have been forced to think carefully because of the presence of the Islamic Republic in this vast world, because of the presence of this powerful and independent government, because of the presence of this courageous, proud, active, competent and faithful nation, because of the presence of our great country, because of the presence of our Revolution, which has succeeded in preserving our national unity and has proven its success in many arenas so far during the Revolution, throughout the imposed war when a foreign enemy had invaded our country and during the era of reconstructing the country. They are terrified because .they see that our Revolution has great appeal

Wherever in the world a Muslim raises his head and sees the flag we have raised, he feels excited and Islamic feelings are revived in him. Notice how much Islamic feelings, Islamic excitement and Islamic movements have increased in the world ever since the victory of the Islamic Revolution. Notice how much the success of Muslim groups have increased in Islamic regions, from North Africa and Algeria, to our country and to the east of the world of Islam. This is because of the flag that has been .raised

The sense of independence and Islamic identity was revived in Islamic communities and the enemies of Islam and Muslims were terrified. Those who had made efforts for decades to make Muslims weak and hopeless and to take away the identity of .Muslims, suddenly realized that all their plans had been foiled

The movement of this Islamic government gave Muslims a sense of dignity. The enemies decided to use different methods to isolate the Islamic government of Iran among Muslim countries throughout the world. They are still continuing their efforts. One of the methods that they use is highlighting sectarian differences. They try to provoke conflicts between Shia and Sunni. They try to highlight and magnify sectarian differences between Iran and other Muslim countries. They tell other Muslim .countries that Iran is a Shia country and that its activities are not related to them

This is while we have raised the flag of Islamic rule and the Holy Quran and we are supporting Prophet Muhammad (S). And this is something that all Muslims love. Another method that they use is that they level allegations of terrorist activities and other such things against the Islamic Republic in order to undermine the popularity of .our great nation and our government, which is based on spirituality, ethics and values

They level many allegations of terrorist activities, violations of human rights and other such things, and this is because they want to prove their allegations while they themselves know that they are lying. Their purpose is to

develop a gap between people of world and the Islamic Republic. Their purpose is to create a split. Their purpose is to prevent this noble base of Islam and the Holy Quran from attracting Muslims throughout the world. Of course, Allah the Exalted will .counter their schemes

(Surely they will scheme." (۱"

And they (the disbelievers) planned and Allah planned (against them), and Allah is the" (best of planners." (۲

Over these years, Allah the Exalted has foiled all their plots. However, the enemies continue creating problems and obstacles for us. In certain cases, they have even been disgraced, yet they do not stop their efforts. This is where the issue of Islamic unity and harmony becomes significant. Notice how important this issue is. Notice how important this issue is for the future of the world of Islam. It is not something that we .can treat lightly

I am addressing this point to everybody including, Shia Muslims, Sunni Muslims, writers, poets, those who work for the printed press and those who can speak to the people because of the position they enjoy. Everybody should understand this truth and try to identify the enemies. Take care not to let the enemies infiltrate your camp and pass themselves off as your friends. Take care not to attack your friends instead of the enemies. Try to remain up-to-date, distinguish friends from enemies and .inspect the battleground. These things are very important

I am addressing this point to everybody, both Shia and Sunni, both Iranians and

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Sura at-Tariq, Ayah ۱۵ -۱

Sura Aal-e Imran, Ayah ۵۴ -۲

non-Iranians. Fortunately, we do not have any problems with our Sunni brothers in Iran. We have always lived together in peace and friendship over the past seventeen, eighteen years, and we are thankful to Allah the Exalted for this. In the regions which are mostly populated by Sunni Muslims, our Sunni brothers helped the Islamic Republic more than others. The issue is one that concerns the world of Islam. The .issue is one that concerns the future of Islam

The Necessity of using all Muslim assets in order to succeed

My dear ones, today different governments, countries and international groups and communities use all their assets their geographical, historical and ethnic advantages to succeed in the battlefield of life. Why do Muslims fail to use this asset that Allah the Exalted has bestowed on them? Today the regions which are populated by Muslims are the most important regions in the world. Muslim countries are among the .wealthiest countries in the world in terms of natural resources

Today the gateway of Asia to Europe, the gateway of Europe to Asia and Africa, and the gateway of Africa to Europe and Asia belong to Muslims. These strategic regions and the fertile lands that belong to Muslims contain oil and gas reserves and other .resources which are needed to maintain human civilization

There are one billion and several hundred million Muslims in the world, more than one fifth of the world population. All these people live in strategic regions and the flag of Islam has been raised at the heart of these Islamic territories, namely in

Islamic Iran which is currently the heart of the world of Islam. Why would Muslims not .use this advantage? This is an outstanding advantage that belongs to Muslims

The purpose behind the temptation to separate religion from politics, which has been promoted by the English, the Americans and their puppets, is to make Muslims disregard this opportunity and this advantage. Outstanding personalities of the world of Islam have the heaviest responsibility in this regard. Outstanding personalities include religious scholars, intellectuals, poets, speakers, journalists and those who .can influence the way people think. They have the heaviest responsibilities

It is time for the world of Islam to awaken and to choose Islam as the straight path and the path of salvation and to follow it with firm and determined steps. It is time for the world of Islam to preserve its unity and to stand up against the enemy that has harmed all Islamic groups, namely Zionism and the arrogant powers. It is time for the world of Islam to form a unified front against this enemy, shout the same slogans, promote the same things and follow the same path. God willing, these efforts will .receive support from Allah the Exalted and from divine laws and they will continue

We hope Allah the Exalted awakens Muslim communities. We hope He makes Islamic governments aware of their responsibilities. We hope He makes our steps firm on this straight divine path. We hope He attracts the affection of the Imam of the Age (may our

souls be sacrificed for his sake) towards Muslim communities and helps all Muslim groups benefit from his prayers. (1)

If we think of the sending of divine prophets as the most significant events that have affected the destiny of mankind, Be'that of the Holy Prophet of Islam (S) is the most important event among all the great and small events that have happened in the history of mankind.

No other event including great revolutions, the rise and fall of nations and great personalities, and emergence of different schools of thought has been more significant for humanity than the sending of divine prophets. You see today that the most permanent and solid intellectual frameworks are the ones that have been introduced by religions and this will be the case until the end of time. There are many people in the world who have not exposed themselves to the light of the Holy Prophet's (S) Be'that namely, non-Muslim people. However, even those people have benefitted from the blessings of the Holy Prophet's (S) Be'that.

Science and civilization, moral virtues, good customs and many other such things might not appear to be directly related to religion, but there is no doubt that they originate from religion and divine teachings, especially Be'that of the Holy Prophet of Islam (S). However, the entire humanity will continue benefitting from these blessings, particularly in the future. Therefore, the greatest and the most significant event in the history of mankind is the Holy Prophet's (S) Be'that.

It behooves Muslims to reflect more

1- Supreme Leader's speech delivered on July ۲۳, ۱۹۹۷ in a meeting with government officials and participants of the Islamic Unity Conference on the occasion of birthday anniversaries of the Holy Prophet (S) and Imam Sadiq (a.s).

on this event. We cannot deny or disregard the afflictions of the world of Islam. We .cannot brush aside the weaknesses that Islamic communities are suffering from

One day the world went through a special experience, and that experience was the complete rule of Islam over the lives of people. This was the case during the time of the Holy Prophet (S) and a few years after he had passed away. That short period of time enabled the Islamic Ummah to build the greatest nations during particular eras and to promote knowledge, civilization, culture, ethics, progress and unforgettable lessons to an extent that humanity is still benefitting from their light. People .benefitted from these things even during the time of Jahiliyya

Well, this is an experience. The more we drifted away from Islam and the less attention we paid to the message of Be'that, the more difficult life became for us .during different eras

The message of Be'that can be sought in the Holy Quran. I will discuss two parts of this great message in order to illustrate how important it is for us Muslims and how it .presents us with a plan and a roadmap

Messages of Mab'ath according to the Holy Quran

One part is the message that has been mentioned in certain Ayahs of the Holy Quran, :including the following Ayah

A scripture that we revealed to you, in order to lead the people out of darkness into" (the light." (۱)

It is the message of putting an end to darkness and bringing people into light. Human beings cannot confuse

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۱- Sura Ibrahim, Ayah ۱

light with darkness. Islam and the message of Be'that lead human beings out of the darkness of ignorance, the darkness of bad customs, the darkness of bad behaviors, the darkness of Fitnas among people, the darkness of superstitions that dominates the minds of people and leads them astray, the darkness of oppression, the darkness of ingratitude. Islam and the message of Be'that guide humanity into light, which is .the opposite of darkness

This message has been repeated in many Ayahs of the Holy Quran, and the purpose is to introduce a comprehensive change into the life of human beings, one that affects .their social life, goals and personalities

Another outstanding point is the issue of ethics and moral purification, which has been stressed in certain Ayahs of the Holy Quran. It has also been mentioned in a narration from the Holy Prophet (S), one that has been narrated by followers of all Islamic denominations: "I was appointed as prophet in order to complete moral virtues." (۱) In a society in which moral virtues are commonplace, in a society in which ethical principles including forgiveness, brotherhood, benevolence, justice and a tendency towards knowledge and truth are observed, in a society in which there is equity, and .in a society in which vices are not dominant, the people are living in a worldly paradise

Today humanity is suffering from these problems. Today the afflictions of humanity, the problems that originate from political upheavals and the rule

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Bihar al-Anwar, Vol. ۶۸, P. ۳۸۲ -۱

of Taghuts, have their roots in ethical issues. And the afflictions of ordinary people are often rooted in their ignorance. Islam has a remedy for all these problems. Muslims should appreciate the value of these Islamic messages. (١)

The need to revive the memory and teachings of the Holy Prophet (S): More urgent than ever before

Commemorating the Holy Prophet (S) is not just a ceremonial gesture. Although the existence of such ceremonies among Muslim nations is valuable and even necessary, the essence of the issue is beyond these things.

Today the world of Islam needs to revive the memory of the Holy Prophet of Islam (S) more than ever before. The entire humanity also needs the memory and teachings of the Holy Prophet (S).

But before we try to address the need of the entire humanity, we should help the world of Islam to recognize this great spiritual asset. There were nations that suffered from hunger for centuries while they had resources that they were not aware of until people from other countries came and plundered their resources. Similarly, today the world of Islam enjoys vast spiritual resources but at the same time it also has to deal with numerous problems. This is while these great spiritual resources can be utilized to help and save the world of Islam.

Two essential pillars of Islam: Unity and Monotheism

Several decades earlier, a luminary had said, “Islam has been founded on monotheism and unity.” These are the two essential pillars of Islam: monotheism and unity, with the latter originating from the former. That is to say, unity should be pivoted on monotheism. Today we need to promote the slogan

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١ - Supreme Leader’s speech delivered on November ٢٨, ١٩٩٧ in a meeting with government officials on the occasion of Mab’ath

.of returning to monotheism and unity more than ever before

Whatever afflictions and hardships that Muslims and Muslim nations are suffering from are because of the fact that Muslims have lost their commitment to living in the shade of monotheism. Monotheism is not just an abstract concept. It is a concrete reality, a system and a set of guidelines for life. Monotheism tells us how to treat our friends and enemies and how to behave and live in a social system. Some people wrongly think that faith in monotheism is only related to afterlife. This is while faith in monotheism is the factor that helps human beings build this world and their lives. .Today we need monotheism, just as other Muslim nations need it

The closer we move to monotheism and serving Allah the Exalted, the more successful we will be in eliminating Taghuts and those who consider themselves as equal to God. The faithful people of Iran have saved themselves from the verbal and physical transgressions of America and the other arrogant powers to the extent that they have moved forward on the path of monotheism. The people of Iran have freed themselves from the domineering attitudes of the arrogant powers and this freedom is proportionate to their progress on the path of monotheism. This is the characteristic of monotheism and serving Allah the Exalted. When you become a servant of God, you realize that serving God is not consistent with serving anybody other than God. .This is the first pillar

The

second pillar is unity. Muslim nations should unite with each other. Today one of the biggest problems of the Muslim world is that the enemies of Islam have turned the instruments of Muslim unity namely, the existence of a common enemy, the existence of the usurping Zionists into instruments of fomenting discord, and some Muslim governments use unity as an instrument to fight their religious brothers and give rise .to discord

This is while the existence of such an enemy at the heart of Muslim territories should bring Muslims closer to one another and encourage them to join hands and form a unified front. And this problem is rooted in the interference and transgressions of the arrogant powers. If it were not for the support that the arrogant powers, particularly America, offer to the occupiers of Palestine and the international terrorists who have gathered at the heart of Islamic territories namely, current leaders of the fake Israeli .government they would not have been able to survive

They cannot act as intermediaries because they are part of the issue: they are standing against Muslim governments and peoples, and this has been proven in the events that have happened over the past few years. The great tragedy that the Zionists have caused namely, capturing Quds, the original Qiblah of Muslims is because of the support that America offers them, otherwise they would not have dared to do such things. If it were not for the support of America, Muslim governments would have been

able to counter this Taghut. Muslim governments are still capable of countering the Zionist regime if they form a unified front. (1)

The Holy Prophet (S): God's Ism ul-A'dham

Mab'ath is undoubtedly the greatest day in human history. One reason is that the person who was appointed by God to fulfill this mission namely, the Holy Prophet of Islam (S) is the greatest human being in the entire creation and history. He is a manifestation of Ism ul-A'dham. He has also been referred to as Ism ul-A'dham itself and not a manifestation of it. Another reason is that the Holy Prophet's (S) mission namely, guiding people towards light, removing heavy burdens from the shoulders of humanity, building a world that is suitable for human beings and endless other purposes that are behind Be'that of divine prophets is a great responsibility. That is to say, both the person who has been sent to fulfill this mission and the responsibility that has been placed on his shoulders are the greatest. Therefore, Mab'ath is the greatest day in history.

Be'that: A Response to the needs of humanity

Attempting to limit the essence of Be'that to the framework of what we infer with our flawed wisdom, is definitely an injustice to Be'that and the essence of this prophetic mission. It is not possible to infer the essence of the Holy Prophet's (S) Be'that on the basis of our flawed wisdom, but if we were asked to briefly specify Be'that and its boundless scope, we could say that Be'that belongs to mankind. It is for human beings, who are spiritually boundless, just

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۱- Supreme Leader's speech delivered on July ۱۲, ۱۹۹۸ in a meeting with government officials of the Islamic Republic

like Be'that itself. Human beings enjoy various dimensions and are not limited to material aspects and worldly life. Mankind is not limited to spirituality either. They are not limited to a particular historical era. Human beings have always been boundless and unknown. Human beings are still an unknown quantity. Be'that was for human .beings, for their destiny, for guiding them

Of course, in all eras, every individual and every group of people have benefitted from Be'that as much as possible, just as Muslims of the early Islamic era managed to benefit from the essence of Be'that, to spread this brilliant light to different parts of the world and to guide many human beings onto the right path and help them achieve servitude of God. Afterwards, during a particular era, they gave rise to such civilized life and glory in the world and produced such knowledge that human beings are still benefitting from the blessings despite the fact that a long time has passed since that time. Similarly, in all eras, whenever Muslims managed to benefit from Islam in an appropriate way, they achieved happiness. Any human being who has managed to .benefit from Islam as much as possible, has been able to achieve happiness

What happened in Islamic Iran that is to say, after the victory of the great Islamic Revolution and the establishment of the Islamic Republic was in fact a manifestation of what Islam has introduced to humanity. The Iranian nation was living in bad conditions. The Iranian nation

did not have bright prospects. The people of Iran had drifted away from what they deserved as human beings. Because of having drifted away from Islam, the Iranian nation had been exposed to oppression in the area of science and human values as well as in economic and political areas. Thanks to becoming familiar with Islam and Islamic teachings, the Iranian nation managed to achieve Islam through its great movement. It managed to implement Islam. It managed to prepare the ground for implementing the divine rules of Islam in the country. It managed to benefit from Islam. It managed to explore the depth of Islamic teachings and achieve close familiarity with the Holy Quran. (۱)

The Holy Prophet's (S) Blessings

point

As far as human beings are concerned, the standard for blessedness of a birth is the effects that it produces, both directly and indirectly. If this standard is correct and I believe it should be said that the most blessed birth that has ever happened in history is the birth of the Holy Prophet of Islam (S).

The blessings started from the moment he was born and this is not surprising. When he was a newborn baby, Prophet Isa (peace and greetings be upon him) said:

"And He has made me blessed wherever I may be." (۲)

He announced his blessedness a few hours or a few days after he had been born. The same is true of our Holy Prophet (S).

It has been recorded in different history books that the battlements of the Persian

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۱ - Supreme Leader's speech delivered on November ۱۷, ۱۹۹۸ in a meeting with government officials of the Islamic Republic on the occasion of Mab'ath

۲ - Sura Maryam, Ayah ۳۱

king’s castle collapsed or that the fire in an ancient fire temple went out. Other such signs have also been reported in history books. All of these things were harbingers of the blessings of the Holy Prophet (S). Whatever has existed in this world as a result of the rule and domination of polytheism, Kufr, autocracy, injustice and discord among human beings, should gradually be eliminated due to the existence of that noble, chosen and unique human being. The responsibility that the Holy Prophet (S) took on in the arena of action and struggle was the most important portion of the work. .Starting this path and this call to Islam was the most important part of his work

The problem with that era was that people from various social backgrounds and in different parts of the world had become used to the rule of Taghuts, to the domination of injustice and to class distinctions. Who should stand up against such things? Naturally, those who have been oppressed. When even oppressed people believe that injustice should be established, there is no hope for improvement. Awakening the people, the world and humanity was the great responsibility of the .Holy Prophet (S) and the purpose of his prophetic call

(It is nothing but a reminder to the nations.” (١“

His call was a reminder and a warning to all humanity. Wherever the Holy Prophet (S) became responsible for this awakening, everything became extremely difficult for him. Prejudices, tribal attitudes and personal matters would make

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Sura Saad, Ayah ٨٧ -١

it difficult for him to do his responsibility. The Holy Prophet (S) made strenuous efforts to break this deadlock and open a path for humanity. Since that time up until today, anybody who has started a movement has followed the path of the Holy Prophet (S) .and has benefitted from his efforts

Collective human knowledge and civilization have benefitted from the personality and (teachings of the Holy Prophet (S

It is not just Muslims who have benefitted from the teachings of the Holy Prophet (S). The knowledge and civilizations that exist in the world and the progress that human beings have made are the result of the Holy Prophet's (S) existence. This is not just a claim that we Muslims make. All historians and just individuals admit that the emergence of scientific awakening in the world of Islam and the spread of this awakening to other parts of the world, were the result of the interactions that existed .and even the efforts that were made to expand Muslim territories through war

Collective human knowledge and the things that are important to human beings such as human rights, freedom, equality and sense of brotherhood are the gifts that the Holy Prophet (S) gave to humanity. This great Islamic movement finally led to the establishment of an Islamic system. The purpose of Islamic teachings was not simply to give advice to people, rather the purpose was to create a system that would facilitate the movement towards these goals and to remove the obstacles. And this .system is Islamic government

Thankfully, today Islamic communities have become aware of the importance of establishing

an Islamic system. Over the course of many years, great writers and speakers and numerous hearts have become aware of this issue. Islamic Awakening has already started and Muslim communities have become aware of the importance of the asset that belongs to them. Of course, the enmities of the enemies of Islam have increased proportionally. They are making constant efforts to foment discord among Muslim nations so that through provoking prejudices and ethnic and nationalistic sentiments, .they can encourage every Muslim group to move ahead in a different direction

This shows that the enemy has found out that Islamic awareness and Islamic Awakening will prove effective in the regions that are populated by Muslims. And this is a fact. Definitely, this awareness will encourage Muslim nations to establish an Islamic system and form a unified Islamic Ummah. This is something that will .definitely happen, and the enmities will prove futile

The power of Islam is beyond these things. For example, it was the great power of Islam that united the people in Islamic Iran, a place where nobody would have believed such a Revolution would take place. The power of Islam brought hearts closer to one another. It drew upon religious faith of the people to start a movement and established an Islamic system in our country. This has already happened. (۱)

Conditions of the world at the time of the Holy Prophet's (S) Be'that

Over the past years, our people have always considered their historic revolutionary movement as the continuation of the Holy Prophet's (S) great Be'that. Similarly, at least our outstanding personalities

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۱- Supreme Leader's speech delivered on July ۱, ۱۹۹۹ in a meeting with government officials on the occasion of birthday anniversaries of the Holy Prophet (S) and Imam Sadiq (a.s.)

and intellectuals have wondered how Islam managed to spread in the era of Jahiliyya, when the world was filled with ignorance. Jahiliyya was not just limited to the Arabian Peninsula. It existed in the two great empires of that time as well, namely the Sassanid Empire in Iran and the Roman Empire. Justice was missing in those two empires as well. There was discrimination in those two empires as well. For example, in Iran formal instruction was the privilege of certain social classes and the majority of the people did not have the right to receive formal education. There was the worst form of slavery. Weak people used to be treated in the worst possible way. Women used to be treated in the most humiliating way. Jahiliyya was everywhere and the .light of knowledge was missing

The Important factors behind the spread of Islam

The emergence of Islam enlightened hearts and minds with the light of Islamic knowledge. Despite widespread Jahiliyya in the world and despite the bad conditions that existed at that time, the caravan of growth and progress was moving ahead with speed. In less than half a century after Be'that, more than half of the developed territories were under the rule of Islam. This is not an insignificant point. Wherever Islam went, ordinary citizens welcomed it and the seemingly powerful governments that were standing in the way were easily pushed aside. What was the force that pushed Islam forward like that and helped establish an Islamic civilization, a civilization that remained at the peak of brilliance

and power even when the political power of Islam was declining, a civilization that affected the cultures of the world, a civilization that helped spread knowledge and .promote Islamic culture

These are amazing experiences in the history of mankind. What was the force that gave rise to all those things? This requires a long discussion. Researchers and writers have worked on this issue and there is still a lot of work to be done in this regard. .What I would like to discuss in a few sentences today is only part of the issue

Undoubtedly, one of the factors behind the spread of Islam was reliance on God and .divine rules

The messenger believes in what has been revealed to him from his Lord, and (so do)" the believers. They all believe in Allah and His angels and His books and His (messengers." (۱

The Holy Prophet (S) and believers of the early Islamic era, believed in the message of Islam from the bottom of their hearts. They truly believed in Islamic slogans and truths. They truly believed that Islam was enough to save humanity. This faith is a very important factor. Another factor was that people did not act out of self-interest and they truly disregarded anything that was related to their personal interests. This is a very important factor. There are many recommendations in Nahjul Balaghah and many narrations from the Holy Prophet (S), the infallible Imams (a.s) and Islamic .luminaries about the necessity of disregarding worldly wealth

The reason

Sura al-Baqara, Ayah ۲۸۵ -۱

is that this factor is extremely important. Of course, the enemies of Islam and those who do not understand Muslims think or pretend that when Islam promotes simple lifestyles, what it means is that people should not go after the manifestations of life and the material world. This is while what is meant is that we should not go after our personal interests in the world. And acting out of self-interest is destructive and is the .root of all afflictions and problems

God's saints those who firmly held that flag in their hands and followed this difficult path with ease and tireless efforts were the same people who cleared these twists and turns. In the beginning of Dua Nudba, gratitude is expressed to Allah the Exalted for what He ordained for His saints. The first few sentences of Dua Nudba contain one of the most beautiful and significant concepts. In this dua, it is said: "After You had already stipulated on them to renounce all the ranks of this lowly world along with all of its embellishments and ornaments, and they accepted this stipulation." It is said in this dua that Allah the Exalted helped them achieve the highest positions and the highest degrees of perfection and spiritual transcendence. He helped them achieve (blessings "that neither vanish nor diminish." (۱

Allah the Exalted bestowed these blessings on them and chose them, but He also specified a condition for them. The Holy Prophet (S) achieved the highest degree of transcendence. This is not

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Iqbal al-A'mal, Vol. ۱, P. ۲۹۵ -۱

possible without help from Allah the Exalted, without Allah the Exalted preparing the way. However, Allah the Exalted bestowed this privilege on them on the condition that they "renounce all the ranks of this lowly world along with all of its embellishments and ornaments." This condition was accepted and acted upon and for this reason, people like the Holy Prophet (S) and the Commander of the Faithful (a.s.) were built: solid like steel and untiring, an inexhaustible source. They carried a burden that was not particular to their own era. They started a movement that did not end after their .lives ended

The Effects that Islam has had in the past and in the contemporary world

This movement has continued to this day. Notice that after the passage of fourteen centuries, Islam is still shining brightly. All these things are pivoted on the Holy .Prophet (S) and his selfless struggle

It is the selfless efforts of the Holy Prophet (S) that help this movement continue. Of course, what has been done by Muslims, faithful people and luminaries has also been .helpful

What we expect is that luminaries of the world of Islam – both political and religious luminaries – should not prioritize their personal interests over other things. The expectation that we have of the people and luminaries of our time is not one that was shaped in our minds as a result of the Holy Prophet's (S) behavior. No, such an expectation would have been far greater. We have the same expectation of ourselves and of others throughout the world of Islam. We expect that

personal interests should not be prioritized over other goals. Personal interests should not take precedence over other things. Rather, people should prioritize Islam and achieving Islamic power, transcendence and perfection over their personal interests. If this happens, there is no doubt that a major portion of the forces that belong to Islam will rejoin the Islamic Ummah.

The person who managed to carry the great burden of people's attention, affection and movement and help it reach this point, was our magnanimous Imam (r.a). The most important point about him is that he disregarded himself and his personal interests. He made his responsibility the pivot of his work and movement. It was for this reason that he succeeded. Of course, he enjoyed many other advantages as well. This is the basis. Over the past twenty years, wherever we have given precedence to our responsibilities and goals in the Islamic Republic and wherever we have disregarded ourselves and our human passions and personal interests, we have managed to make progress.

But whenever we have done the opposite, we have been harmed. Those who are aware of the details know that during the eight-year imposed war, wherever sense of responsibility was dominant and wherever our officials pushed aside their personal interests, we managed to make progress. But wherever personal interests and egos entered the picture, we became vulnerable. And today this is still the case.(۱)

(The Position, Personality and message of the Holy Prophet (S)

point

The Holy Prophet (S) is the best among creation in terms of his personality, both the dimensions that

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۱ - Supreme Leader's speech delivered on November ۶, ۱۹۹۹ in a meeting with government officials of the Islamic Republic on the occasion of the Holy Prophet's (S) Be'that

can be understood by human beings such as noble human characteristics including wisdom, acumen, intelligence, generosity, forgiveness, mercy, decisiveness and other such things and the dimensions that are beyond the human mind, including the dimensions that show the manifestations of Ism ul-A'dham in the personality of the Holy Prophet (S) and his closeness to Allah the Exalted. Manifestations of Ism ul-A'dham and the Holy Prophet's (S) closeness to God are only words and descriptions to us and their essence are only known by Allah the Exalted and by His great saints. Similarly, the message of the Holy Prophet (S) is the best message that can bring about happiness for human beings – namely, the message of monotheism, the message of transcendence for human beings, the message of human perfection.

Although human beings have not succeeded in implementing this message completely in all aspects of their lives, there is no doubt that one day the progressive movement of humanity will reach that point, and that point will be the peak of transcendence for humanity. Assuming that the understanding and knowledge of human beings are improving and that the message of Islam is still alive, there is no doubt that one day this message will find its place in human communities. The truth of the Holy Prophet's (S) message, the truth of Islamic monotheism, the lessons that Islam taught and the path that Islam showed to humanity in order to help it achieve happiness and progress, will help human beings reach that point.

They will help human beings find the smooth and bright path which leads to that point. They will help humanity step onto that path, move forward and achieve .transcendence and perfection

What is important for us Muslims is to increase our knowledge of Islam and the Holy Prophet (S). Today in the world of Islam, one of the greatest afflictions is discord and separation. The Holy Prophet (S) can be the pivot of unity in the world of Islam because all Muslims have faith in him and all human beings love him. We Muslims do not share any other area that is as brilliant and comprehensive as the personality of the Holy Prophet (S). This is because Muslims have faith in him and besides this faith, there is an emotional and spiritual bond that has attaches the hearts of Muslims to the .Holy Prophet (S). Therefore, the Holy Prophet (S) is the best pivot of Muslim unity

(The Reasons why the enemies insult the Holy Prophet (S

point

It is not a coincidence that in the recent years, the enemies are insulting the Holy Prophet (S) just like in the Middle-Ages and in the era of malevolent analyses by orientalists. During the Middle-Ages, priests would insult the Holy Prophet (S) in their writings, speeches and artistic works. And when writing history books became common among orientalists, they did the same thing in their works. In the past century, one of the areas that was the target of insults by non-Muslim western .(orientalists was the personality of the Holy Prophet of Islam (S

These efforts

had stopped for a long time, but they have been resumed recently. One can see that over the past few years, there has been an evil cultural and journalistic invasion in different parts of the world against the personality of the Holy Prophet of Islam (S). This could be a well-calculated move because attention has been paid to the point that Muslims can unite around the Holy Prophet (S) and around their faith in him and .their love and affection for him. This is why they have focused on this area

Muslim scholars, intellectuals, writers, poets and artists have a responsibility to try their best to delineate the personality of the Holy Prophet (S) and the dimensions of his greatness for both Muslims and non-Muslims. These efforts will promote unity in the Muslim world and they will also contribute to the tendency towards Islam which is .developing among Muslim youth

Dear brothers and sisters, today the world of Islam needs to move closer to Islamic principles and truths more than ever before. Today the ground has been prepared for an Islamic movement throughout the world of Islam. Today it is not difficult for Muslim nations to understand the truth of Islamic monotheism, especially now that they can witness the corruption of the materialistic western world. Today is the day when Muslim scholars and intellectuals should make efforts to familiarize hearts with the truth of Islam and to bring the Islamic Ummah closer to the requirements of the revival of Islam. Thankfully, the

ground has been prepared in this regard and one clear example is the establishment of the Islamic Republic in our country. There are also other examples around the .world

Wherever we paid sincere attention to Islam, Islamic truths and the responsibility that Islam has specified for us, we received assistance from God and we managed to achieve victory and success. We have experienced this in the case of our domestic issues and in the case of the issues relating to the world of Islam. The faithful youth in Lebanon managed to achieve a great victory for themselves, for the Islamic Ummah and for the Arab world, and this achievement was because of Islam, familiarity with Islam and observing Islamic rules. This is the case with everything else as well. This is the remedy for the afflictions of the world of Islam and the remedy for the deep .wound of the Muslim world – namely, the issue of Palestine

It is wrong to think that the issue of Palestine is over, that the Palestinian nation has been wiped out and that the issue of Palestine has been buried under the existing uproar. This is a mistake and an illusion. Passage of time cannot wipe out a truth like the issue of Palestine. Palestine and the Palestinian nation are alive and the future .prospects of Palestine are bright

The fall of the eastern super–power: An example that reveals vulnerability of the arrogant powers

Notice that several countries both in Central Asia and in the Balkan region were part of the former Soviet Union, some for fifty years and some others

for seventy years. And nobody would have thought that one day they would restore their original identity, but they did. There was a day when the Soviet Union appeared to be invincible. It looked like a country that would never decline. Narrow-minded people thought that those countries had been incorporated into the Soviet Union forever, but this was not the case. The same is true of Palestine. After all, Palestine cannot be wiped out. Palestine cannot be wiped off the map of the world, just as .southern Lebanon could not be wiped off the map

The Zionists had not occupied Lebanon only to leave later on. They were there to stay forever. You saw that the selfless struggle, patience and resistance of the people and youth of Lebanon, which lasted for twenty years, made things difficult for the enemy and forced them to retreat. The same is true for Palestine as well. The resistance of the faithful people of Palestine and their commitment to Islam can wipe out the existing fake borders and restore the original Palestinian territories to the people of .Palestine. By Allah's grace, this is possible

In the shade of familiarity with Islam and implementing Islamic rules, many of the things that might appear to be impossible and difficult to certain people, are possible and once they have been made possible, people will realize that they were not very .difficult either

We hope Allah the Exalted awakens the Islamic Ummah and helps us appreciate Islam, the Holy Quran and

the existence of the Holy Prophet (S). By Allah's favor, the conflicts and splits that exist among Muslims will turn into unity, unanimity and affection. By Allah's grace and in the shade of divine attentions and the blessed prayers of the Imam of the Age (may our souls be sacrificed for his sake), the people of Iran and the entire Islamic Ummah will manage to reach the point that Islam has specified for the Islamic Ummah and for all human beings. (1)

Mab'ath is truly an Eid, a great occasion for celebration – both for Muslims of different eras and for all human beings, only if they reflect appropriately onto the message of Islam.

Be'that: A path that leads human beings out of all kinds of individual and social darkness

Be'that of the Holy Prophet (S) opened up a new path in front of humanity.

"He it is Who sends His blessings on you, and (so do) His angels, that He may bring you forth out of utter darkness into the light." (2)

The purpose of Be'that is to help human beings out of darkness and to lead them towards light. "Darkness" includes all kinds of darkness that exist in the world, in the social life of people and in all historical eras: the darkness of polytheism and Kufr, the darkness of ignorance and confusion, the darkness of oppression, injustice and discrimination, the darkness of drifting away from Islamic ethics and sinking into the quagmire of moral corruption, the darkness of fratricide, the darkness of misunderstanding

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1- Supreme Leader's speech delivered on June ٢٠, ٢٠٠٠ in a meeting with government officials of the Islamic Republic on the occasion of the ١٧th of Rabi' al-Awwal

2- Sura al-Ahzab, Ayah ٤٣

and different other kinds of darkness. Islam leads human beings out of these types of darkness, helping them to gradually find their way through learning, moving forward, .making decisions, thinking appropriately and identifying the obstacles

Compared with the past, today people of the world have far more potential for understanding the message of Islam. The more collective human knowledge increases, the more likely it becomes for the message of Islam to succeed. The more powerful people in different parts of the world use brutal methods to suppress human feelings and to enslave human beings, thereby exposing their oppression, the more space will be created for promoting the light of Islam and the more human beings will thirst after this light. Today we can see the signs of human beings' thirst for the message of Islam, which is the message of monotheism, the message of spirituality, the message of justice and the message of human dignity. We can see that human .beings are enthusiastic about the message of Islam

Of course, it is the responsibility of us Muslims to present this message to people of the world through our behavior, our words and our determination. Wherever faithful Muslims start a virtuous movement in the Muslim world, Islam will become more brilliant and more pleasant in the eyes of people of the world. Wherever members of the Islamic Ummah exhibit weakness, wretchedness and backwardness, this will .undermine the position of Islam

Today if members of the Islamic Ummah or powerful people in the Muslim

world – who are capable of introducing change – do or say something that signals decline and degeneration, this will be viewed as an insult to Islam by people of the world. For this reason, Muslim politicians have a very heavy responsibility today. Muslim religious scholars have a very heavy responsibility. Muslim intellectuals, artists, writers and men of letters have a very heavy responsibility. Today one can hold up the message of Islam in front of oppressed and confused human beings in the world and tell them: "This is your path to salvation. These are truths." (۱)

In the first sermon I would like to give a brief analysis of the behavior of the Holy Prophet (S) during the ten-year rule of Islam in Medina which is one of the brightest eras in human history. It would not be an exaggeration to say that it is the brightest era in human history. It is necessary to become familiar with this short yet extremely significant and eventful era in human history. Of course, I recommend that all the brothers and sisters – particularly young people – read the biography of the Holy Prophet (S) and learn lessons from it.

The era of Islamic rule in Medina is the second chapter of the twenty-three year mission of the Holy Prophet (S). His thirteen year prophethood in Mecca was the first chapter which is considered as an introduction to the second chapter. The era of Islamic rule in Medina lasted for around ten years, which

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۱ - Supreme Leader's speech delivered on October ۲۵, ۲۰۰۰ in a meeting with government officials of the Islamic Republic and ambassadors of Islamic countries on the occasion of the Holy Prophet's Be'that

was an era for laying a solid foundation for Islamic government and providing a model of Islamic rule for all eras in history and for all places. Of course, this model is a perfect model and we do not know any other era which is as good as this era. .However, by taking a look at this perfect model, we can find the necessary standards

These standards are signs by which people and Muslims can form a judgment about governments and individuals. The goal of the Holy Prophet's (S) migration to Medina was to fight the oppressive, Taghuti and corrupt atmosphere which had dominated political, economic and social arenas in the entire world. It was not about fighting the unbelievers in Mecca. It was about the entire world. The Holy Prophet (S) pursued the goal of promoting faith and thinking wherever the ground was prepared. He did this in .the hope that his efforts would produce results in due time

The goal was to deliver the message of freedom, awakening and happiness to the hearts of all people. This was not possible except by creating an exemplary government. Therefore, the Holy Prophet (S) went to Medina to establish this exemplary government. The success of future generations in developing this government and establishing a close relationship with it depends on their determination. The Holy Prophet (S) only provides the model for the entire humanity .and the entire history

Seven important characteristics of the Holy Prophet's (S) Islamic rule

point

The government that the Holy Prophet (S) formed had different characteristics, among which seven

.characteristics stand out

Faith and spirituality

The first characteristic is faith and spirituality. The driving force behind the government that the Holy Prophet (S) formed was the kind of faith which originated from the minds and hearts of people and which made their hands, arms, feet and their entire body move in the right direction. So, the first characteristic is creating and strengthening the spirit of faith and spirituality among individuals and helping them develop righteous beliefs and ideas. The Holy Prophet (S) began to do this when he .was in Mecca and he raised the flag of this goal in Medina with great strength

Equity and Justice .۲

The second characteristic is justice and fairness. The government of the Holy Prophet (S) was based on administering justice and granting everybody their rights without .any considerations

Knowledge and understanding .۳

The third characteristic is knowledge and understanding. In the government of the Holy Prophet (S) everything was based on knowledge, understanding, wisdom and awareness. Such a government did not blindly lead an individual in a particular direction. It turned people into active not passive elements with awareness, .understanding and discernment

Purity and brotherhood .۴

The fourth characteristic is friendliness and brotherhood. In the government of the Holy Prophet (S) conflicts which arose from superstition, personal interests and selfishness were treated with hostility. The Holy Prophet (S) fought these conflicts. .There was an atmosphere of friendliness, brotherhood and solidarity

Moral virtues .۵

The fifth characteristic is moral and behavioral virtues. The government of the Holy

.Prophet (S) built moral and pious individuals

(And teaches them the Book and the Wisdom.” (۱"

Power .۶

Piety is

Sura al-Jumua, Ayah ۲ -۱

one of the main bases of moral virtues. The Holy Prophet (S) taught each and every individual to behave in a moral and humane manner. The sixth characteristic is power and dignity. The society and the government which the Holy Prophet (S) built were not submissive and dependent. It did not follow anybody and it did not beg anybody for .help. It was a powerful and determined government

.Once it realized what was right for it, it tried to achieve it and it moved things forward

Constant efforts and progress .۷

The seventh characteristic is showing diligence, moving forward and making constant progress. There was no stagnation in the government of the Holy Prophet (S). There was constant movement, diligence and progress. They never said: "Our work is over. Let us sit down and rest." Such a thing did not happen. Of course, the kind of work which they did was fascinating and enjoyable. It was not boring, tiring and tedious .work. It was the kind of work which gives one energy and enthusiasm

The Holy Prophet (S) entered Medina to help this government stand on its own feet, make it complete and leave it as a permanent model for future generations. He did this so that everybody no matter in which era they live, namely from the demise of the Holy Prophet (S) to Judgment Day tries to create a similar government and generate enthusiasm in the hearts of people to make them move towards such a society. Of course, creating such a society requires ideological

and humane foundations. First, there should be accurate beliefs and ideas on the basis of which this government can be built. The Holy Prophet (S) put forward these ideas by focusing on monotheism, human dignity and other Islamic teachings during .his thirteen year stay in Mecca

Then in Medina he taught these ideas and these noble teachings which formed the foundation of such government to everybody. He did this every day until the end of his life. Second, there should be competent people who can build the foundations of this government. After all, Islamic government is not centered around one individual. The Holy Prophet (S) had built many of these foundations in Mecca. One group of such people comprised of the great companions of the Holy Prophet (S). These people were the products of the efforts which had been made during the difficult times in Mecca. Another group was comprised of the people who emerged in Yathrib thanks to his call to Islam before the migration of the Holy Prophet (S) to Medina. This group .was comprised of people like Sa'd ibn Mu'aadh and Abu Ayyub

From the time the Holy Prophet (S) entered Medina, he began educating people. Competent managers and great, courageous, self- sacrificing, religious, strong and wise individuals who formed the solid foundation for such a lofty government entered Medina on a daily basis. The migration of the Holy Prophet (S) to Medina which was called Yathrib before the Holy Prophet (S) migrated to it and it was

called Madinat an-Nabi after his migration was like a pleasant breeze in the entire .city

Everybody felt that this was a great solution to their problems. Therefore, their hearts were awakened. When the people heard that the Holy Prophet (S) has entered Quba, their hearts became more eager to visit him on a daily basis. Quba is near Medina and the Holy Prophet (S) stayed there for fifteen days. A group of people went to Quba to visit him and then they returned to Medina. And a group of them waited in Medina .until the Holy Prophet (S) came to their city

When the Holy Prophet (S) entered Medina, this gentle breeze turned into a storm of enthusiasm in the people's hearts and it changed them. The people suddenly felt that their tribal beliefs, emotions and prejudices had vanished thanks to the presence, behavior and words of the Holy Prophet (S). They felt that they have found a new door to the truths about the world and about moral virtues. It was this storm of enthusiasm which first, fomented a revolution in the hearts of the people and then, spread to two great empires and countries of those times. Wherever it went, it stirred and fomented a revolution in the hearts of the people. During the early Islamic era, Muslims .conquered Iran and Rome with the power of faith

As soon as the nations who were under attack saw Muslims, their hearts were filled with such faith. The war was waged

to overcome obstacles and overthrow oppressive leaders who were preoccupied with wealth only. The people, everywhere, were influenced by the same storm. The heart of the two great empires of that time that is to say, Rome and Iran had become part of the Islamic system. All of these things took place in forty years: the last ten years of .the Holy Prophet's (S) life and thirty years after his demise

The existence of numerous lessons in the lifestyle of the Holy Prophet (S) and in the ten years of his rule over Medina

As soon as the Holy Prophet (S) entered Medina, he started to do his work. One of the surprising facts about his life is that he never missed a moment during these ten years. It was never witnessed that the Holy Prophet (S) neglects to spread the light of spirituality and guide and educate people. His wakeful hours, his sleep, his going to the mosque, his staying at home, his decision to go to war, his walking on the street, his paying a visit to his family and his entire existence wherever he was were lessons. .What a great blessing exists in such a lifetime

He was a person who dominated and influenced the whole history with his thoughts. As I have said many times, it was because of the influence of the Holy Prophet (S) that many concepts such as the concept of impartiality, brotherhood, justice and democracy would be considered sacred in the following centuries. Such things did not exist in the teachings of other religions or at least, they were not implemented. His rule and his political

.and communal work lasted for only ten years. What a blessed life

From the time he entered Medina, he clearly stated what his position was. The camel the Holy Prophet (S) was riding entered the city of Yathrib and the people gathered around it. At that time, the city of Medina had different neighborhoods. Each neighborhood had its own houses, streets, walls and outstanding personalities and each belonged to a certain tribe such as tribes affiliated to Aws and Khazraj. When the Holy Prophet's (S) camel entered Medina, the outstanding personalities of these tribes came out and stopped the camel as she was going past their fortifications. They said .to the Holy Prophet (S), "O Messenger of Allah, come here

Our comfortable houses and our wealth are at your service." The Holy Prophet (S) said, "Clear the way of this camel. She is an agent. Let her go." They cleared the way of the camel and she arrived in the next neighborhood. Again, the great personalities, the nobility, the old men and the youth stopped the camel and they said, "O Messenger of Allah, stop here. Here is your house. We will provide you with whatever you want. All of us are at your service." He said, "Step aside. Let the camel continue her way. She is an agent." The camel passed through different neighborhoods until .she arrived in the neighborhood of Banu Najjar

The Holy Prophet's (S) mother came from this family. The men of Banu Najjar were the

Holy Prophet's (S) uncles. So, they stepped forward and they said, "O Messenger of Allah, we are your relatives. Everything we have is at your service. Stay at our house." He said, "No, she is an agent. Step aside." They cleared the way. The camel arrived in the poorest neighborhood in Medina and she sat somewhere. Everybody looked there to see whose house it was. They saw that it was the house of Abu Ayyub al-Ansari. He was the poorest or one of the poorest men in Medina. He himself and his poor family went and took the Holy Prophet's (S) luggage to their house. And the Holy Prophet (S) .entered their house as a guest

He turned down the offer of the wealthy people, the nobility, the influential personalities of these tribes and other such people. That is to say, he clearly stated what his position was. It became clear that the Holy Prophet (S) was not and would not rely on the money and reputation of tribe leaders, his own relatives, insolent and deceitful individuals and other such people. From the first moment and the first hour he entered Medina, he made it obvious which group of people he would support in social interactions and which group of people would benefit from him. Everybody benefited from the Holy Prophet (S) and his teachings, but those people who were oppressed naturally benefited more because the oppression they had suffered had to be made up for. There was a piece

of land in front of the house of Abu Ayyub. He asked whose house it was. They said .that it belonged to two orphan children

(Wisdom in the actions of the Holy Prophet (S

point

Then he began to formulate policies on running the society. When one takes a look and sees that the Holy Prophet (S) moved forward wisely step by step, one realizes what brilliant ideas and calculations were behind that firm determination. Naturally, this is not possible except through divine revelations. Today when people study the events that took place during those ten years, they do not understand anything. When one studies each event by separating it from the others, one does not understand anything. One should understand how these events were interrelated and .how all these things were carried out with wisdom and with accurate calculation

The first important thing that that the Holy Prophet (S) did was creating unity. Not all the people of Medina became Muslims. The majority of them became Muslims and a few of them did not become Muslims. Besides, three important Jewish tribes Banu Qaynuqa, Banu Nadir and Banu Qurayza were living in Medina. They were living in .their own fortifications which were attached to Medina

They had moved to Medina ١٠٠, ٢٠٠ years earlier. It is a long story why they had moved to Medina. When the Holy Prophet (S) entered Medina, these Jewish tribes were known for these two, three things: one was that the main sources of wealth such as the best farms, the best businesses and the

most profitable industries such as gold-smithery and other such things were in the hands of these tribes. The majority of the people of Medina would go to these tribes .when they needed something

They would borrow money from them and pay back the money with interest. That is to say, financially speaking, everything was in the hands of the Jews. Another thing was that these Jews had cultural superiority over the people of Medina because they had a scripture and they were familiar with different religious concepts, concepts which were foreign to the minds of the semi-barbarous people of Medina. Therefore, .they had intellectual domination over the people of Medina

In modern terms, the Jews would be considered to be the intellectual class. Therefore, they used to humiliate and ridicule the people of Medina. Of course, whenever they felt that they were in danger and whenever it was necessary, they .showed humility

However, they were superior to the people of Medina. The third characteristic is that they were in touch with distant places. That is to say, they did not confine themselves to Medina. The Jews were a reality in Medina. Therefore, the Holy Prophet (S) had to take them into consideration. He prepared a multilateral treaty. When he entered Medina, it became clear that the leadership of this society belonged to the Holy .(Prophet (S

This happened without any formal agreements. He did not ask the people for anything and the people did not have any negotiations about this leadership. That

is to say, the great character of the Holy Prophet (S) naturally made everybody obey him. It became clear that he was the leader and what he said was the pivot. The Holy Prophet (S) drew up a treaty which was accepted by everybody. This treaty was about social interactions, business transactions, conflicts, blood money and the relations between the Holy Prophet (S) and his opponents, the Jews and other non-Muslims. All these things were written down and recorded with all the details. The details have .perhaps taken up two, three pages in great old history books

The next important thing that he did was strengthening the spirit of brotherhood. Aristocracy, the kind of prejudice which was based on superstition, tribal arrogance and separation of different groups of people from one another were the most important disasters for biased and ignorant Arab societies of that time. By strengthening the spirit of brotherhood, the Holy Prophet (S) trampled on these .things

He created the spirit of brotherhood between the head of such and such a tribe and such a lower-class or middle-class individual. He said to them that they were brothers and they most willingly accepted this brotherhood. He established equality between the nobility or outstanding personalities and slaves who had just become Muslims and .who had just been freed

By doing this, he removed all obstacles in the way of social unity. When they wanted to choose a muezzin for the mosque, there were many handsome individuals with a .pleasant voice

There were many outstanding and knowledgeable personalities. But among all these people, the Holy Prophet (S) chose Bilal al-Habashi. Beauty, good voice and family reputation were not an issue. Only Islam, faith, Jihad in the way of God and self-sacrifice were important. Notice how he practically specified the values. His actions .and his behavior influenced hearts more than his words did

The Three stages of establishing an Islamic Government

point

There were three stages to the task of organizing the affairs of the Muslim community. Stage one was building the foundation of the government. This duty was carried out by doing the things that I discussed. Stage two was protecting this government. Naturally a nascent and growing system which makes powerful leaders feel endangered if they know what it is to have certain enemies. If the Holy Prophet (S) could not have wisely protected this auspicious system against the enemy, it would have been destroyed and all his efforts would have been futile. Therefore, he had to .protect it. Stage three was building the structure

Building the foundation was not enough. It was the first step. These three stages were done in parallel with one another. Primarily, building the foundation was important. Even in building the foundation, he took the enemies into consideration. After building the foundation, protection began. In building the foundation, individual and social structures were taken into consideration and this continued to be done .even after this

The Holy Prophet (S) realized that five main enemies were threatening this nascent society. The first enemy was a minor and

insignificant one. However, it must not have been ignored. It was possible that it would cause a big danger. This enemy was the semi- barbarous tribes around Medina. There were semi-barbarous tribes who lived ۶۰, ۹۰, ۱۲۰ kilometers away from Medina. All their life was centered around waging wars, shedding blood, plundering, .killing and stealing from one another

If the Holy Prophet (S) wanted to create a healthy, safe and peaceful social structure in Medina, he had to take these tribes into consideration, and he did so. He signed a treaty with the ones that enjoyed a trace of guidance and salvation. In the beginning, he did not tell them that they should definitely become Muslims. They were pagans and unbelievers. But he signed a treaty with them so that they would not carry out any attacks. The Holy Prophet (S) completely honored his pledges and promises. I will .speak about this point later on. Some of these tribes were vicious and unreliable

The Holy Prophet (S) cured them of their wrong behavior and he himself established contact with them. As you have heard, the Holy Prophet (S) used to send twenty, fifty people to different tribes and they tried to establish contact with these tribes. They were not peaceful and one could not direct them towards the right path. They could not live except by shedding blood and using force. Therefore, the Holy Prophet (S) .went to them and put them in their place

The arrogant and powerful aristocrats who were ruling Mecca .۲

The second enemy was Mecca which

played a central role. It is true that there was not a government in common terms in Mecca. But an arrogant, powerful, influential and aristocratic group of people ruled this city. These people had certain disagreements, but they became united against this nascent system. The Holy Prophet (S) knew that the main danger came from .these people. And the same thing happened in practice

He felt that if he waited for them to come to him, they would have a good opportunity. Therefore, he started to get involved with them. But he did not move towards Mecca. There was a caravan from Mecca which had to pass through a road near Medina. The Holy Prophet (S) began to attack them. In the beginning, the Battle of Badr was the most important attack. The Holy Prophet (S) began these attacks and these arrogant .tribes waged a war against him because of their prejudice and obstinacy

For around four, five years, the situation was the same. That is to say, the Holy Prophet (S) did not leave them alone. On the other hand, they were hoping to root out this nascent system that is to say, the Islamic government which threatened them. .This was the reason behind the Battle of Uhud and many other battles

The last battle which they fought against the Holy Prophet (S) was the Battle of the Trench which was one of the most important battles. They gathered all their strength ,and they received help from others. They said

We will go and kill the Holy Prophet (S) and ۲۰۰, ۳۰۰, ۵۰۰ of his close companions. We" will plunder Medina and we will return comfortably. There will be no sign of them anymore." Before they arrived in Medina, the Holy Prophet (S) became aware of the .invasion and he dug that famous trench

Medina could be attacked from one side. Therefore, they dug a ۴۰-meter trench along that side. This happened during the month of Ramadan. According to certain narrations, it was very cold. The rainfall was low that year and the people did not have a source of income. So, there were many problems. The Holy Prophet (S) worked harder than everybody. During the time they were digging the trench, whenever he saw that somebody had become tired and could not go on, he took the shovel from .him and he did his work

That is to say, he did not only order things to be done. He was physically active among the people. The unbelievers gathered on the other side of the trench. But they realized that they could not pass through it. Therefore, they had to return while they were humiliated, hopeless and frustrated. The Holy Prophet (S) said, "It is over. This was the last attack that Quraysh carried out against us. From now on, it is our turn. ".We will move towards Mecca and we will confront them

A year after that, the Holy Prophet (S) announced that the Muslims wanted to go to Mecca

for Umrah. The event of Hudaybiyyah which is a very significant event happened during this time. The Holy Prophet (S) moved towards Mecca to perform Umrah. They saw that the Holy Prophet (S) was coming to Mecca during a Haraam month a month in which fighting is forbidden and the people of Mecca as well as the Muslims respected Haraam months. What should they do? Should they clear the way for him to enter Mecca? What will Muslims do after this success? How can they confront the ?Holy Prophet (S)? Should they fight with him? How should they fight

Finally, they decided to prevent him from coming to Mecca. They said, "We will massacre them if we find a good pretext." By relying on his wisdom, the Holy Prophet (S) acted in a way that they had to sign a treaty with him in order to make him return. Under this treaty, he could return to Mecca a year after that and perform Umrah. Throughout the region, the ground was prepared for him to promote Islam. This ,treaty is referred to as a peace treaty. But Allah the Exalted says in the Holy Quran

"Verily We have granted you a manifest victory." (۱)

If people refer to reliable history books, they will see how amazing the event of Hudaybiyyah is. A year after that, the Holy Prophet (S) went to Mecca for Umrah and unlike them, the power of this great personality began to increase. A year after that is to

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۱- Sura al-Fath, Ayah ۱

say, in the eighth year after the migration the Holy Prophet (S) went and conquered Mecca after the unbelievers had breached the treaty. It was a great victory and it showed the power of the Holy Prophet (S). So, he treated this enemy with wisdom, strength and patience and without becoming frantic and retreating even one single .step. He continued moving forward every day

The three Jewish tribes .۳

The third enemy was the Jews that is to say, the unreliable outsiders who temporarily agreed to live with the Holy Prophet (S) in Medina. But they did not stop being deceitful and creating problems. If you take a look at the Holy Quran, you will see that an important part of Sura al-Baqara and other suras in the Holy Quran is about the behavior of the Holy Prophet (S) towards the Jews and his cultural battle against .them

Since as I said they had a rich cultural background, they were knowledgeable in certain areas and they deeply influenced the minds of people who did not have a strong faith. These Jews hatched plots, made the people hopeless and they pitted them against one another. They were an organized enemy. The Holy Prophet (S) tolerated them as much as he could. But when he saw that they could not be tolerated, he punished them. The Holy Prophet (S) did not get involved with them without any reason. Each of these three tribes did something and the Holy Prophet (S) .punished them based on their actions

First, it

was Banu Qaynuqa who betrayed the Holy Prophet (S). He went to them and announced that they should leave. He made them move out of Medina and all their things remained for the Muslims to use. The second tribe was Banu Nadir. They also betrayed the Holy Prophet (S) – the story of their betrayal is important. The Holy Prophet (S) told them that they should take some of their things and leave. And they .had to leave

The third tribe was Banu Qurayza whom the Holy Prophet (S) allowed to stay. He did not make them leave Medina. He signed a treaty with them so that during the Battle of the Trench these Jews would not let the enemy enter Medina through their settlements. But they betrayed the Holy Prophet (S) and they allied themselves with .the enemy so that they could attack the Holy Prophet (S) alongside the enemy

That is to say, not only did they not adhere to their treaty with the Holy Prophet (S), but they also went and negotiated with the enemy so that they together with the enemy could enter Medina through their settlements and stab the Holy Prophet (S) in the back. This happened while the Holy Prophet (S) was digging a trench in a part of Medina which could be penetrated. The settlements of the Jews were on the other side of Medina where they were supposed to prevent the enemy from entering .Medina

In the middle of their plots, the Holy

Prophet (S) became aware of the situation. The siege of Medina lasted for almost one month. It was in the middle of this month that the Jews began to commit this act of betrayal. The Holy Prophet (S) found out about their decision. By adopting a very wise measure, he did something to make these Jews and Quraysh break off their relations, which has been recorded in history books. He acted in a way that the Jews and Quraysh lost their trust in one another. This was one of the most beautiful tricks that the Holy Prophet (S) used in wars. That is to say, he temporarily held the Jews at bay .so that they could not inflict any harm

After Quraysh and its allies were defeated and after they drifted away from the trench to return to Mecca, the Holy Prophet (S) returned to Medina. On the same day that he returned, he performed noon prayers and then he said, "We will be saying afternoon prayers in front of Banu Qurayza castles. We should move towards them." .He did not even delay it for one night. He went there and besieged them

The Holy Prophet (S) besieged and fought with them for ۲۵ days. Then he killed all the Jewish men who were able to fight because their betrayal was greater than the other .ones and they were irredeemable. The Holy Prophet (S) treated them in such a way

That is to say, he foiled the attempts of the

hostile Jews mainly in the issue of the Banu Qurayza and, before that, in the issue of the Banu Nadir and, later on, in the issue of the Jews involved in the Battle of Khaybar – against the Muslims with his wisdom, strength and persistence while observing his noble and humane principles. In none of these events, the Holy Prophet (S) broke his pledges. Even the enemies of Islam agree that the Holy Prophet (S) did not break his pledges in any of these events. It was them who broke their pledges.

4. The Hypocrites

The fourth enemy was the hypocrites. The hypocrites were among the people. They were the people who did not believe in Islam from the bottom of their heart. They were mean and hostile people who were prepared to cooperate with the enemy. But they were not organized. This was the difference between them and the Jews. The Holy Prophet (S) behaved towards an organized enemy, which was ready to attack and inflict harm, in the same way as he treated the Jews and he did not give them any opportunity. But he tolerated enemies who were not organized, who did not believe in Islam and whose obstinacy, hostility and wickedness were based on individual actions.

Abdullah ibn Abi was one of the chief enemies of the Holy Prophet (S). He was alive almost until the last year of the Holy Prophet's (S) life. But the Holy Prophet (S) did not treat him badly. Although everybody knew that he was

a hypocrite, the Holy Prophet (S) tolerated him and he treated him the way he treated other Muslims. He paid him his share through Beyt al-Mal, provided him with security and treated him with respect. He did so although hypocrites hatched many vicious .plots. In Sura al-Baqara, a certain section is about these hypocrites

When a group of hypocrites, hatched organized plots, the Holy Prophet (S) confronted them. On the issue of Zarar Mosque, they set out to build a center for their activities. They established relations with people outside the world of Islam with a people who resided in the Roman territory such as Abu Amer Rahib and they prepared the ground to send troops from Rome against the Holy Prophet (S). At this time, the Holy Prophet (S) confronted them and he destroyed and burnt the mosque which they had built. He said, "This is not a mosque. This is a place for plotting against mosques, Allah and the ".people

Similarly, when a group of hypocrites revealed that they were unbelievers and moved out of Medina to raise an army, the Holy Prophet (S) fought them. He said, "If they approach us, we will confront them and we will fight them." Although a group of hypocrites stayed in Mecca, he did not do anything against them. So, the Holy Prophet (S) behaved towards the third enemy in an organized and determined way. But he behaved towards the fourth enemy in a lenient way because they were not organized and their

threats centered around individual actions. With his behavior, the Holy Prophet (S) .made them feel embarrassed

Internal conflicts, inner human passions and the tendency towards deviation .۵

And the fifth enemy was the enemy that existed in every Muslim and religious person. And this was the most dangerous enemy. This enemy exists within ourselves as well. It is our passions, selfishness and the tendency towards deviation and wrongdoing. We ourselves prepare the ground for them to grow. The Holy Prophet (S) also fought .hard with this enemy. But he did not fight this enemy with a sword

He fought with it through education, promotion of piety and warning. When the people returned from the war after going through a lot of trouble, the Holy Prophet (S) said, "You have carried out the lesser Jihad. Now you should engage in the greater Jihad." They said, "O Messenger of Allah, what is the greater Jihad? We have engaged in such a great and difficult Jihad. Is there a kind of Jihad which is greater than this?" The Holy Prophet (S) said, "Yes, Jihad against your passions." When the Holy Quran ,says

"Those in whose hearts is a disease," (۱)

It does not mean hypocrites. Of course, some hypocrites are among "those in whose hearts is a disease". But anybody "in whose hearts is a disease" is not a hypocrite. Sometimes, these people are believers, but in their hearts, there is a disease. What does this disease mean? It means moral weaknesses, debauchery and a tendency .towards different kinds of selfishness

If you do not restrain these

۱- Sura al-Anfal, Ayah ۴۹

negative qualities and if you do not fight with them, they will take faith away from you and you will be hollow on the inside. When these qualities take faith away from you, your heart will be empty of faith, but you appear to have it. In such conditions, you are in fact a hypocrite. If, God forbid, our hearts become empty of faith while we appear to have it and if we stop being committed to our religious beliefs while our tongues say the same things as in the past, this means hypocrisy. This is also dangerous. The ,Holy Quran says

In the long run evil in the extreme will be the end of those who do evil, for they" (rejected the Signs of Allah." (۱

Those who committed evil acts, the worst thing will happen to them. What is this worst thing? It is rejecting "the Signs of Allah". Elsewhere in the Holy Quran, God says that those who did not carry out this great responsibility making charitable donations .in the way of God

So He made hypocrisy to follow as a consequence into their hearts till the day when" they shall meet Him because they failed to perform towards Allah what they had (promised with Him." (۲

Since they did not honor the promises to God, hypocrisy entered their hearts. This is a big danger for the Islamic community. Whenever you read in history that the Islamic community has deviated from its path, this deviation is because of this. It

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Sura ar-Room, Ayah ۱۰ -۱

Sura at-Taubah, Ayah ۷۷ -۲

is possible that a foreign enemy comes and oppresses and defeats you and he may .bring about a lot of destruction

But he cannot destroy you because there is faith in you and this faith will show itself somewhere. But when our inner enemies attack us and make us feel empty on the inside, we will deviate from our path. Wherever there is deviation, it originates from .this. The Holy Prophet (S) fought with this enemy too

The Holy Prophet (S) behaved wisely and he was quick to act. He did not waste time on any issue. He was modest and pure and there were no weaknesses in his auspicious life. He was infallible and pure. This is the most important factor in influencing others. We should learn. Many of these things should be said to me too. I should learn. Our government officials should learn. Influencing others through action .is much more effective than trying to influence others through words

The Holy Prophet (S) was decisive and he spoke explicitly. His statements were never vaguely worded. Of course, whenever he confronted the enemy, he carried out effective political actions and he confused the enemy. In many cases, the Holy Prophet (S) surprised the enemy in military or political arenas. But he spoke explicitly and clearly to believers and his own people and he did not treat them like a politician. Wherever necessary, he was lenient with certain people such as Abdullah ibn Abi .about whom there are many stories

The Holy

Prophet (S) never broke his promises to the people and the groups with whom he had signed a treaty – even his enemies and the unbelievers of Mecca. He did not break his promise to them. It was them who broke their promises. The Holy Prophet (S) only responded decisively. He never broke his promises to anybody. Therefore, everybody .knew that when they signed a treaty with him, they could rely on it

On the other hand, the Holy Prophet (S) never stopped worshipping God and he strengthened his relationship with God on a daily basis. In the middle of wars, when he was engaged in organizing and encouraging his army, when he himself was leading his army in a determined way or when he was teaching his soldiers what to do, he would kneel down in supplication, he would raise his hands and he would start .to cry and speak to God

He said, "Dear God, help us. Dear God, support us. Dear God, You Yourself defeat Your enemies." His praying did not make him stop being active. And his activities did not make him stop praying and they did not prevent him from preserving his relationship with God. He paid attention to both issues. He never showed fear and he never hesitated in the face of a hostile enemy. The Commander of the Faithful (a.s.) who is the embodiment of courage says that whenever they were faced with difficult conditions during different wars, they would go to the Holy

Prophet (S). Whenever, somebody felt weak in difficult situations, he would go to the Holy Prophet (S). He led Muslims for ten years. But if we had a group of active people do the things that he did during those ten years, they would not be able to do all the .things that he did even if they were given ١٠٠ years

If we compare our work with the things that the Holy Prophet (S) did, then we realize what he has achieved. Managing that government, creating such a society and being such a role model for others are among the miracles the Holy Prophet (S) performed. The people lived with him day and night. They used to go to his house and he used to go to their houses. They went to mosque together. They used to travel together. They .used to go to sleep in one place. They starved together and they rejoiced together

The life of the Holy Prophet (S) also involved rejoicing and being happy. He would make jokes with the people. He organized certain competitions and he himself took part in them. The love of the people who lived with the Holy Prophet (S) for ten years for him and their belief in him became deeper on a daily basis. During the conquest of Mecca, when Abu Sufyan came to the camp of the Holy Prophet (S) with the support of Abbas, the Holy Prophet's (S) uncle, so that he could ask for his mercy, he

saw that the Holy Prophet (S) was performing Wudu. He saw that the people had gathered around the Holy Prophet (S) to snatch the drops of water that was trickling .down his face and hands

Abu Sufyan said, "I have seen Khosrau [king of Persia] and Caesar these powerful and great kings in the world but I did not see such greatness in them." Spiritual greatness .is the true greatness

(Honor belongs to Allah and His Messenger, and to the Believers." (۱"

If believers follow the same path, they will enjoy such greatness too. On such a day on the ۲۸th of Safar this heavenly light, this noble person and this kind father passed away, which made everybody sad and mournful. The day when the Holy Prophet (S) passed away and the days before that when the Holy Prophet (S) was sick were difficult days for the people of Medina, particularly because of the things that had .happened earlier

The Holy Prophet (S) came to the mosque and he sat on the Minbar. Then he said, "If I owe anybody anything, they can come forward and get it from me." The people started to cry and they said, "O Messenger of Allah, is it possible for you to owe us something?" He said, "Being ashamed before God is more difficult than being ashamed before you. If I owe you anything, you should come and get it from me so that it will not be delayed until Judgment Day." Notice how he

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Sura al-Munafiqoon, Ayah ۸ -۱

.behaved. Notice who said these things

The kind of person whom Gabriel felt honored to speak to say these things. And he was not joking. He was serious because he might have violated somebody's right .unknowingly

The Holy Prophet (S) repeated this two or three times. Of course, there are many narrations in history books regarding this event and I do not know which is reliable and to what extent they can be trusted. But the one which is often cited is this: somebody stood up and said, "O Messenger of Allah, you owe me something. Once .you were going past me while you were riding a camel. I was riding a camel too

My camel came near yours and you forced it to go with a stick. But the stick hit my stomach and you owe me an apology." The Holy Prophet (S) pulled his shirt up and he told him, "Right now you should do Qisas and you should not let it be delayed until Judgment Day." The people were astonished and they said, "Does this man really want to do Qisas? Is he that cruel to do that?" They saw that the Holy Prophet (S) sent somebody to his house to bring the same stick. Then he said, "Come and hit my ".stomach with the same stick

That man came forward. The people looked astonished and embarrassed, thinking (that the man might try to do that. But they saw that he knelt at the Holy Prophet's (S

feet and he started to kiss his stomach. The man said, "O Messenger of Allah, I will ".save myself from hell fire by touching your stomach

Dear God, by the blessedness of Muhammad (S) and his household and out of Your generosity, bestow Your best blessings and greetings on the immaculate soul of our Holy Prophet (S). Bestow on him all the blessings because of what he did for Islam, Muslims and the entire humanity. Make us a member of his Ummah. Make us follow the right path that he followed. Make our society become like his society. Bestow on (all of us the determination to follow him. (١

The Importance and effects of the Holy Prophet's (S) birth

Definitely, the day when the Holy Prophet (S) was born and divine light enlightened the world, should be considered the beginning of a new epoch for humanity. As the Commander of the Faithful (a.s.) said, "The world was devoid of brightness, and full of (open deceitfulness." (٢

The Holy Prophet's (S) light revealed the signs of divine rule and the reasons behind the presence of divine proofs among the people. The astonishing things that happened at the time of the Holy Prophet's (S) birth are in fact a warning to humanity. For example, that battlements of the Persian king's castle collapsed or that the fire in certain fire temples went out, had a symbolic meaning as well. The symbolic meaning of those events is that after the birth of the Holy Prophet (S), a path would be opened up in front of humanity and

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Supreme Leader's Friday prayer sermons delivered on May ١٨, ٢٠٠١ -١

Nahjul Balaghah, Sermon ٨٩ -٢

.human beings would be saved from the darkness of illusions and oppressive systems

Choosing this path and following it vigorously or avoiding it and depriving oneself of the blessings, are matters that depend on the willpower and determination of those who make these decisions. It is human beings themselves who choose their destiny and their future, but this path has been opened up in front of them. Moreover, Allah the Exalted has ordained that the general movement of humanity will be towards these noble goals. Divine laws of nature have left human communities with no choice but to move towards these goals, and this has been proven by all historical events. Scientific progress of human communities and the growth of collective human knowledge are in line with the teachings of the Holy Prophet of Islam (S) and with the final goals of this path. And today human beings feel the need for the teachings of the (Holy Prophet (S) more than ever before. (١

The Dimensions and goals of the Holy Prophet's (S) Be'that

point

In fact, Mab'ath was the day when the flag of a mission was raised, a mission whose characteristics are outstanding and unique for humanity. Mab'ath raised the flag of knowledge and understanding in the world. Be'that started with the divine order, :""Read

(Read in the name of your Lord Who created." (٢"

:And it continued with the following order

(Call to the way of your Lord with wisdom and goodly exhortation." (٣"

That is to say, the call was accompanied by wisdom. The Islamic call is in fact

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Supreme Leader's speech delivered on June ١٠, ٢٠٠١ in a meeting with government -١ officials of the Islamic Republic on the occasion of birthday anniversaries of the Holy (.Prophet (S) and Imam Sadiq (a.s

٢- Sura al-Alaq, Ayah ١

٣- Sura an-Nahl, Ayah ١٢٥

an effort to promote and spread wisdom to different parts of the world and to different historical eras. Be'that was an effort to raise the flag of justice and to establish justice among believers, God's servants and all human beings. And the mission is to raise the flag of noble human values. "I was appointed to complete moral virtues." (۱) Addressing the Holy Prophet (S), Allah the Exalted says:

"And We have not sent you but as a mercy to the worlds." (۲)

That is to say, all the things that human beings need at all times, in all conditions, in any part of the world have been included in Be'that, namely knowledge and understanding, wisdom and mercy, justice and brotherhood, and equality, which are the essential things that the healthy course of life depends on.

Even though Islam has required its followers to engage in Jihad, it has also announced:

"If they incline to peace, then incline to it and trust in Allah."(۳)

That is to say, Islam prefers peace to war when the conditions are appropriate. Of course, Jihad means standing up against bullying and transgression, but some people maliciously announce that Islam is the religion of war because it has required its followers to engage in Jihad.

Today humanity is in need of these teachings. We Muslims are responsible for certain shortcomings and we should admit this. First of all, we have neglected our responsibility to promote genuine Islamic teachings throughout the

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۱- Bihar al-Anwar, Vol. ۶۷, P. ۳۷۲

۲- Sura al-Anbiya, Ayah ۱۰۷

۳- Sura al-Anfal, Ayah ۶

world. Second, we have failed to present appropriate Islamic role models in the world. If Muslims regulated their actions, their social and personal behavior and their political models on the basis of these teachings, they would be promoting Islam in the best possible way. Of course, there is no doubt that today complicated waves of global (propaganda campaigns have focused on Islam. (۱

The Signs that signified the Holy Prophet's (S) birth

On a day like this, Allah the Exalted bestowed the greatest blessing on creation, namely the Holy Prophet (S). This was the beginning of a decisive stage in the destiny of mankind. Regarding the birth of the Holy Prophet (S), it has been said that when he was born, the battlements of the Persian king's castle collapsed, the fire of the Temple of Azargoshnasb which had been burning for centuries, went out, that Saveh Lake which was considered sacred by some people at that time, dried out and the .idols which were hanging from the walls of Ka'bah, collapsed

These signs which are divine codes show that the Holy Prophet (S) was about to be born. The meaning of these significant events was that the birth of the Holy Prophet (S) would put an end to the humiliation which had been imposed on mankind as a result of the actions of autocratic and oppressive rulers such as those in Iran and .Rome of that time and as a result of worshipping things or people instead of God

Human beings will be saved by the Holy Prophet (S). They will

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Supreme Leader's speech delivered on October ۱۵, ۲۰۰۱ in a meeting with – ۱ government officials of the Islamic Republic on the occasion of the Holy Prophet's (S) Be'that

be saved from the injustice that has been imposed by tyrannical rulers on oppressed people over the course of history, and from humiliating superstitions and wrong beliefs that forced human beings to bow to and worship lowly creatures or other human beings. For this reason, there is an Ayah regarding Be'that of the Holy Prophet :(S) which says

He it is Who sent His Messenger with the guidance and the true religion that He may" (make it prevail over all the religions, and Allah is enough for a witness." (۱)

No time has been specified for "that He may make it prevail over all the religions" and it only shows the direction. This event should cause human beings to move towards spiritual, social, genuine and intellectual freedom. This movement was started and we .human beings are responsible for continuing it. This is another law of creation

If human beings make more determined efforts, they will achieve divine goals faster, the goals that Allah the Exalted has specified for them. But if they fail to do so and show that they are weak, they will waste years on this path, just like the Children of :Israel

(For forty years, they shall wander about in the land." (۲"

The Children of Israel caused such conditions that they were forced to wander in the desert. They could have prevented that hardship and bitterness. They could have .made their journey shorter. The same is true of our destiny as well

The reason behind creation of man

Sura al-Fath, Ayah ۲۸ -۱

Sura al-Maeda, Ayah ۲۶ -۲

and the philosophy behind the sending of divine prophets and scriptures have been announced to Muslims as well. It is human beings themselves who can make this journey longer or shorter. The time that it will take to reach the final destination (depends on human beings. (۱

Be'that of the Holy Prophet of Islam (S) was the beginning of a new path for humanity. The atmosphere in which that prophetic message was revealed was very bad and intolerable. That message was revealed in a world of materialistic tendencies, a world of subhuman characteristics, a world in which powerful and domineering people were not restricted, a world of discrimination, corruption, oppression and immorality. These conditions were not particular to the Hijaz region. The two powerful governments around the Arabian Peninsula namely, the Sassanid dynasty in Iran and the Roman .Empire – were suffering from the same problems

A Comparison between pre-Islam Jahiliyya and modern Jahiliyya

point

Comprehensive Jahiliyya had engulfed the lives of the people at the time of the emergence of Islam. At that time, there were unbearable Fitnas in all the regions around the Arabian Peninsula. Of course, there was knowledge as well. There was some form of civilization as well. There was law and order as well. There was discipline as well, which was the result of the rule of absolute monarchies in those countries. However, what was missing was the light of moral virtues and human .values

What was missing was exactly what humanity needs most, namely an environment in which there are human values, an environment in

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Supreme Leader's speech delivered on May ۳۰, ۲۰۰۲ in a meeting with government -۱ officials and participants of the Islamic Unity Conference on the occasion of birthday (.anniversaries of the Holy Prophet (S) and Imam Sadiq (a.s

which there is mercy and forgiveness, an environment in which there is justice. Justice was what the people of that time lacked, so powerful people could be not prevented from trampling upon the rights of the weak and it was not possible to prevent the advantages from concentrating in the hands of a few powerful people. These were the great afflictions that humanity was suffering from. The same was true of the areas that were under the rule of the Sassanid dynasty as well as the areas that were under the rule of the Roman Empire – only the form of injustice was different.

Injustice also existed in another form in the Hijaz region, where people were living in primitive communities. Be'that of the Holy Prophet (S) started a movement in all those areas. The message of Be'that was not particular to the Arabs. It belongs to all human beings.

"It is naught but a reminder for the nations." (۱)

The Holy Prophet (S) managed to stand up against those bitter realities and transform the conditions. He managed to pull down or undermine the walls of injustice and discrimination that existed among human beings. The Holy Prophet (S) was faced with the most difficult conditions. When evil, chaos and corruption are coupled with power, swords, determination and political power, they turn into great dangers for humanity.

Today in the ۲۱st century, despite all their claims and as a result of the weaknesses they have shown, human beings are moving towards such conditions that

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۱- Sura at-Takwir, Ayah ۲۷

centers of power stand up and create rights for themselves by relying on their power and their iron fists and weapons. These are the same conditions that existed at the time of Be'that. The Holy Prophet (S) resisted. He did not say that those conditions were reality and that he could not change them. There are some people who justify their weaknesses and lack of determination by simply saying: "This is reality. What "?can we do

This is not the kind of reality that one should surrender to. Natural realities, realities that cannot be changed, realities that have not been imposed on human beings these are the kind of realities that human beings should try to live with. But it is necessary to stand up against realities that have been imposed on people through the use of weapons and coercion. It is not rational to say that the power of the arrogant powers is reality and that we cannot do anything about it. This reality has been imposed on us. Great human beings, divine religions and great intellectuals stand up against such reality and try to change it. And it is possible to change such realities. This was the .essence of Be'that

The day when this message entered the atmosphere of Mecca, the Holy Prophet (S) said: "Say: there is no god but Allah to achieve salvation." (۱) Even those who were just did not think that it was likely for this to come true one day because there was no

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Bihar al-Anwar, Vol. ۱۸, P. ۲۰۲ -۱

ground. All those impressive idols were hanging from the walls of Ka'bah and deep prejudices of the Jahiliyya era were the support of those idols. The position of the aristocrats and powerful families of Mecca were threatened by "there is no god but ."Allah

There were also powerful governments such as the Sassanid dynasty and the Roman Empire. In those conditions, who would have accepted that this message could even be put forward and followed up? This is where weak individuals back down. However, the Holy Prophet's (S) mission and responsibility helped him move forward. In twenty-something years, Be'that in the sense of inspiration changed that atmosphere first in .the Hijaz region and then in the entire civilized world of that time

Barely half a century had passed since the Holy Prophet's (S) Be'that and the emergence of Islam that more than half of the civilized world of that time was under the influence of Islam. It is wrong to think that powerful empires did not have knowledge, wisdom, organized military forces and pride. However, when insightful religious faith that is founded on a powerful rational basis is placed into the hearts of determined, pure-hearted and selfless individuals, removing such obstacles becomes possible. The same is true of today's world. Islamic faith is the kind of faith that is based on rationality and reasoning and it guarantees happiness for humanity. (۱) The birth of the Holy Prophet (S) was a divine blessing for mankind. In the Holy Quran, the Holy Prophet

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Supreme Leader's speech delivered on October ۵, ۲۰۰۲ in a meeting with -۱ government officials of the Islamic Republic on the occasion of the Holy Prophet's (S) Be'that

S) has been described as)

(a mercy to the worlds." (1)"

This mercy is not limited. It includes education, purification, guidance of human beings onto the right path and progress in both worldly and spiritual aspects of life. This mercy is not limited to the people of a particular era either. It belongs to all human beings throughout history:

(And others from among them who have not yet joined them." (2)"

Implementing the rules of Islam is the path to achieve that goal, and this path has been specified for humanity.

(Islamic Awakening: Muslim's return to the teachings of the Holy Prophet (S

The great Islamic Ummah has been faced with certain challenges and deviations over the course of many centuries. We distanced ourselves from Islam and became busy with the things that Islam has warned us against.

Over these centuries, we became busy with civil wars. We were kept busy by Taghuti powers. As a result, after the first few centuries, the great Islamic Ummah failed to reach the goals that the Holy Prophet (S) and dear Islam had specified for it, even after the passage of many centuries. Allah the Exalted has bestowed many sources of wealth on Islamic countries and they could have used them to achieve progress. However, as far as science, industry and many other standards of progress are concerned, Muslim countries are among the backward parts of the world. This was not what Islam had planned for us. This situation was caused by our inappropriate actions and our negligence:

Whatever misfortune befalls you, it is"

1- Sura al-Anbiya, Ayah ۱۰۷

(from yourself." (١

It was we ourselves who caused these conditions over time as a result of our negligence. Today the conditions have changed in the world of Islam. Islamic Awakening is visible throughout the world of Islam. In different parts of the Muslim world, one can witness a great movement which is at different stages. There is a tendency to return to Islamic principles, which are a source of dignity and progress. Intellectuals, religious scholars and politicians of the world of Islam should strengthen .this movement

It is wrong to think that the Islamic movement of Muslim youth will harm Islamic governments. No, thanks to Islamic Awakening, Muslim governments can restore the dignity that the arrogant powers have taken away from them. One example is our country, our Revolution and our Imam (r.a.). After we had suffered from many centuries of autocracy and two centuries of foreign hegemony, we got awakened and .our magnanimous Imam (r.a.) managed to restore dignity to our people

The English, the Russians and the Americans ruled our country, respectively. On the surface of it, they were not in charge of government, but all our national affairs were in their hands and they had full control over everything in the country. Our people had been deprived of their rights, their resources, their dignity and the true taste of .religious faith

Our magnanimous Imam (r.a) managed to liberate our country from the long-standing hegemony of autocratic and colonial powers by encouraging the people to return and adhere

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Sura an-Nisa, Ayah ٧٩ -١

to Islam. He managed to restore our dignity. We managed to give our people a sense of Islamic identity and made them feel that they were capable of standing on their own feet, that they were capable of making independent decisions, that they could .say "yes" and "no" in the case of historic issues

Our people had not experienced this for many centuries. It was Islam that gave this to them. In any part of the world where the wave of Islamic Awakening is strengthened and the people and youth are made to feel that they are moving closer to Islam, their identity and dignity will be revived and restored. (١)

The Purpose of commemorating Mab'ath: Reviewing the great lessons of Be'that

Commemorating Mab'ath is an effort to highlight the great lessons that the Holy Prophet's (S) Be'that contains, lessons that are needed by all human beings, particularly by Muslim communities. It is not just an effort to commemorate an event that is held in high regard. Today humanity is suffering from the domination of Taghuti powers, from oppression, from discrimination, from corruption and from the .domination of the passions of certain groups over the lives of people

Today the lives of human beings are at the mercy of the passions of individuals who have not even heard of spirituality, individuals who are driven by their human .passions. Today humanity needs the message of Be'that more than ever before

Be'that of the Holy Prophet (S): Calling human beings to adopt monotheism as their lifestyle

Be'that of the Holy Prophet (S) was primarily a call to monotheism. Monotheism is not just a philosophical and theoretical view, rather it is

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Supreme Leader's speech delivered on May ١٩, ٢٠٠٣ in a meeting with government -١ officials on the occasion of the ١٧th of Rabi' al-Awwal

a lifestyle. Monotheism is the establishment of the rule of God over one's life as well as elimination of different factors that control one's life. "There is no god but Allah" which is the main message of our Prophet (S) and all other divine prophets – means that Taghuti powers and satans should not interfere in the lives of human beings or in the choice of path and lifestyle and that they should not try to take control of the lives .of human beings

If monotheism in the Islamic sense and in the sense that was promoted by all divine prophets is implemented in the social life of Muslims as well as all human beings, it will be possible for human beings to achieve genuine happiness and salvation in this world and in the next. Human beings will be able to build their worldly life and put it at the service of their perfection and transcendence. From an Islamic point of view, this .world is a prelude and a path to the next world. Islam does not reject material life

It does not condemn worldly joys. It asks human beings to be active in the arena of worldly life with all their capacities. However, all of these things should be at the service of spiritual transcendence and happiness, so that worldly life becomes pleasant as well. In such a world, there is no oppression, no ignorance and no brutality. It is very difficult to build such a world and

it requires selfless efforts. The Holy Prophet (S) started these selfless efforts from the .first day

Be'that: The call to all the virtues that are needed by humanity

What the Holy Prophet (S) promoted are the same things that humanity has needed in all historical eras. The Holy Prophet (S) called human beings to knowledge. Knowledge .has been praised in the Ayahs that were revealed first

Read in the name of your Lord Who created. He created man from a clot. Read and" (your Lord is most honorable, Who taught (to write) with the pen." (۱

The first thing that was put forward was educating mankind. Knowledge is an instrument to help mankind achieve salvation. Knowledge is not particular to a specific era or place. It is related to all eras. The Holy Prophet (S) called on human beings to start a movement. In the first Ayahs that were revealed to the Holy Prophet (S), Allah ,the Exalted said

(Arise and warn". (۲"

This shows the importance of starting a movement, taking action and taking on .responsibilities

(Say: I exhort you only to one thing, that you rise up for Allah's sake." (۳"

Rising up for the sake of God is effective in all conditions and it is not possible to start a movement and reach any noble goals without rising up. The Holy Prophet (S) called .human beings to spiritual purification and self-education

He it is Who raised among the inhabitants of Mecca an Messenger from among" themselves, who recites to them His communications and purifies them, and teaches them the Book and

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Sura al-Alaq, Ayahs ۱-۴ -۱

Sura al-Muddaththir, Ayah ۲ -۲

Sura as-Saba, Ayah ۴۶ -۳

(the Wisdom." (1)

Spiritual purification is the first condition. In the absence of spiritual purification, knowledge will be used as an instrument to drag human beings into corruption, degeneration, deviation and decline, just as in today's world, knowledge has become an instrument to drag human beings into decline and it is being used as a tool to shackle nations, distort realities and impose hunger on human beings.

Because of the hegemony of colonial powers that continued invading nations of the world and spreading their domination through the use of knowledge, there are many people around the world who have been deprived of their natural resources and they are living in poverty, privation and destitution.

The same is true of today's world. Today global arrogance a new form of colonialism is making human beings powerless through the use of knowledge. They shackle people and give rise to death and destruction. These are the consequences of knowledge that is not accompanied by spiritual purification.

Piety: The Islamic standard for superiority

Islam calls human beings to brotherhood and equality. It calls on human beings to avoid discrimination, to avoid using racial differences to discriminate among people, to avoid considering some nations as inherently superior to other nations. Islam says that it is pious people who are honorable. From an Islamic point of view, the standard for superiority is piety. Piety means watching one's behavior and actions. It means watching one's step and making plans for one's life on the basis of divine limits and principles.

These things are not limited to

Sura al-Jumua, Ayah ۲ -۱

a particular era. Even today human beings are in need of these things. Human beings will always need these things to achieve happiness, regardless of the progress of science and civilization. The Islamic Ummah should pay attention to these things and make efforts to achieve them. This requires firm determination among Muslim nations and among leaders and government officials of different countries. According to the Dua that was recited in today's meeting: "I know well that the best provision for the followers of Your path is a firm determination to choose You" (۱)

The best thing is to be determined to choose the path of God and to follow it. Of course, this path is difficult, but following it will become easy if there is determination. These are the lessons that Islam has taught us and we have found them practical in our lives. That is to say, our experiences show that these lessons can be implemented in our lives.

During the early years after the introduction of Islam, thanks to these principles and firm pillars, a small group of people who had been distanced from civilization and knowledge and had been deprived of all the blessings of life managed to build the biggest civilization in the world over the course of a few centuries, and the world benefitted from their civilization, knowledge and advances.

This is what we have experienced in the past. And in the Islamic Republic, whenever we have relied on our willpower and on Allah the Exalted,

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۱- Iqbal al-A'mal, Vol. ۲, P. ۶۷۸

whenever we have deployed our forces, whenever we have disregarded our human passions and given precedence to our goals, we have managed to take successful .steps

It is obvious that it is not possible to build a society or a civilization which is one of the biggest goals of Islam without being faced with enmities in the process. During the early years after the introduction of Islam, the efforts to establish an Islamic government and society met with hostilities. The same is true today. Today in the world of Islam, Muslim nations feel proud because of Islam. Islamic Awakening is a truth that exists today, whether the enemies of the Islamic Ummah like it or not. Following this path requires a firm determination among government officials of .different countries

We ourselves are the primary audience of this message and we have to shoulder heavy responsibilities. The Holy Prophet (S) said, "This Ummah will not be reformed except through its outstanding personalities." (۱) Reforming ordinary people in a society depends on reforming outstanding personalities of that society. The Holy Prophet (S) was asked, "Who are outstanding personalities of your Ummah?" He answered, "Outstanding personalities of my Ummah are religious scholars and leaders." He said outstanding personalities are scholars, intellectuals, aware people, (rulers and leaders.(۲

The life of the Holy Prophet (S) which was spent for God, in the way of God and on promoting divine teachings and his unique personality are a lesson and a permanent role model for the entire history

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Mawaidh al-Adadiyya, P. ۱۲۴ -۱

Supreme Leader's speech delivered on September ۲۴, ۲۰۰۳ in a meeting with - ۲ government officials of the Islamic Republic on the occasion of the Holy Prophet's (S) Be'that

.of Islam

(Certainly you have in the Messenger of Allah an excellent example." (1"

Thanks to the selfless efforts of the Holy Prophet (S), Islamic teachings spread to all times. These teachings are not for Muslims alone. All human beings in all historical eras will benefit from the teachings of Islam. If we Muslims appreciate the value of Islamic teachings and pay attention to their depth, we will manage to build a new world that is consistent with the genuine inner wishes of humanity. Through adhering to Islam, the Islamic Ummah can save the world which is immersed in lust, rage, .ignorance, selfishness and narcissism

The spirit of all Islamic teachings is that lust and rage should not take control of one's behavior in life, that human beings and human communities should be driven by wisdom and piety rather than by self-interest. Take a look at the afflictions that have plagued human life. What are the causes of different kinds of poverty, privation, discrimination, corruption, ignorance and prejudice? What causes killings, wars, ?oppression, injustice and brutality in human communities

The root of all these afflictions is that there are human beings who do not have control over their passions and are being controlled by lust, rage, self-interest, ambitions and greed for wealth. And whenever such individuals have taken control of the destiny of human beings in a corner of the world, they have dragged humanity .into poverty, war, ignorance, discrimination, corruption and Fitna

Islam wants to remedy these afflictions. Islam says

Sura al-Ahzab, Ayah ۲۱.۳ -۱

that ignorance, brutality, materialistic tendencies, self-interest and narcissism must not take control of one's free will, which is one of the greatest blessings that Allah the Exalted has bestowed on humanity. Islam says that one's decisions should be driven (by wisdom and piety. (۱

First, I would like to congratulate the great Islamic Ummah, the honorable Iranian nation and the esteemed people who have attended this meeting particularly, the foreign guests and brothers on this auspicious occasion. Second, as far as showing respect to the personality of the Holy Prophet (S) is concerned, we Muslims have many things to say and discuss among ourselves. This is because the Holy Prophet of Islam (S) was the one who taught goodness, justice, human values, knowledge, brotherhood, growth, perfection and everlasting progress to human beings. Can human beings imagine a time when they will no longer need these precious lessons? Today just like always humanity is in need of the Holy Prophet's (S) lessons and .teachings

Delineating current conditions of Muslims and calling the Islamic Ummah to unity

The issue of Muslim unity is what I would like to discuss today with you outstanding personalities of the Islamic Ummah. Today the world of Islam and the Islamic Ummah are faced with great problems. Of course, many of these problems have been caused by Muslims themselves. We were negligent and lazy and because of our selfishness and greed for worldly wealth, we failed to follow the path of the Islamic Ummah .towards the peak of human perfection

,We need to repent and follow this path. However

Supreme Leader's speech delivered on April ۱۴, ۲۰۰۴ in a meeting with ordinary - ۱ citizens

there is no doubt that in the recent eras, a major portion of Muslims' backwardness, afflictions and problems have been caused by the unjust global order. The current global system is based on domination. It is a system that relies on coercion. It is not a .system that is suitable for human beings. It is suitable for the jungle

Take a look at the conditions of the world of Islam. For many years, we have been remembering the issue of Palestine as a deep wound in the body of the Islamic Ummah and today the issue of Iraq has been added to it. Notice what powerful people are doing by relying on force and coercion. They disguise all the irrational and wrong proposals as defendable and reasonable proposals by resorting to coercion and to weapons and financial power, and they promote and implement them in the world. .They openly do the things that are considered as crimes by all nations of the world

Sometimes they choose beautiful names for their actions in order to save face, while they know that nobody will believe them. Some other times they do not even choose beautiful names to disguise their actions. The usurping Zionist regime openly announces that it is assassinating outstanding Palestinian personalities, and the American government supports it openly and officially. These are the conditions of the .current global system

Fighting terror has become a pretext for the arrogant American government to use force and coercion. However, acts of terror are openly promoted

as legitimate actions by the Americans, and leaders of the Zionist regime are committing acts of terror openly. All of these things are being done by relying on force and weapons. Military occupation of Iraq and the humiliation of the great and cultured Iraqi nation is an international crime, but they did it openly in the name of human .rights and defending democracy and freedom

This is while nobody in the world believes them because the behavior of the occupation forces in Iraq shows the opposite of what they are claiming and it is obvious that they have no respect for the Iraqi people's right to elect a government. They choose whoever they want and install them in positions of power. They pass laws and punish and even execute those who break their laws, without trying them in a court of law. Pay attention to what is happening in Iraq. These are the conditions of .the Islamic Ummah

The Islamic Ummah is the target of transgression by the global powers and they consider committing all kinds of crimes against us as justified simply because the Islamic Ummah is located in a rich region, simply because the wheels of civilization are powered by the numerous resources that are located in this part of the world. These are the conditions of the Islamic Ummah. Is the Islamic Ummah incapable of defending itself in the face of this high-handed transgression? The answer is: we can .defend ourselves

We have many instruments to defend our

rights and our existence. We have a massive population. We have great sources of wealth. We have outstanding personalities and spiritual assets that enable us to stand up against the domineering powers. We have a great cultural and civilizational background which is exceptional in the world. We have many facilities. Therefore, we are capable of defending ourselves. But why do we fail to do so? Why do we fail to take action? The reason is that we are not unified and we have been separated from each other under different pretexts. The massive and well-equipped army of the Islamic Ummah has been divided into small groups whose only concern is fighting, intimidating, attacking and threatening other groups of Muslims. It is obvious that this .army will prove ineffective in such conditions

Today it is time for the world of Islam to revise certain things and to think seriously about the issue of unity. Today the danger that is posed by America in our region does not just threaten one or two countries. It threatens all countries in the region. The Zionist capitalists behind the American government will not feel satisfied with occupying only one part of our region. They openly announce that they want to occupy the entire region. "The Greater Middle East" has no other meaning. From fifty-something years ago when the usurping Zionist regime was established and from around one hundred years ago when this idea formed among westerners and Europeans, the intention has been to swallow up the

.entire region. This is what they need to do

They do not care about the people of this region. Everybody is exposed to danger. When everybody is in danger, the wisest thing to do is to join hands and counter the danger. We seriously demand and recommend that Muslim governments and peoples think about and work on this issue. Of course, this involves some trouble and there .are certain requirements that have to be met

Of course, the enemy will not remain idle and they will use the old instruments of fomenting discord. He will make use of ethnic, sectarian and tribal differences and they will highlight the issues that Islam has emphatically warned against highlighting. Islam has stressed that ethnicity is not the standard for determining the identity of a .person

Surely the most honorable of you with Allah is the one among you most careful (of his" (duty)." (۱)

Islam has stressed that Muslims should treat each other in a brotherly way. It has not referred to followers of a particular Islamic denomination such as Shia or Sunni Islam, rather it has said that all Muslims

(are but brethren". (۲"

Islam has said that anybody who has faith in this Book, in this religion and in this Qiblah is a believer and that all the people who share this faith are brothers. This is what Islam has told us. However, we hide daggers behind our backs in order to sink them into the heart of our religious brothers. And

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Sura al-Hujraat, Ayah ۱۳ -۱

Sura al-Hujraat, Ayah ۱۰ -۲

in all areas, there are people who are at fault. It is necessary to confront and stop .such people

Today the Islamic Ummah requires unity in order to survive, achieve glory and salvation, and raise the flag of Islam. What logical grounds are there to put up a resistance against these issues in order to give rise to discord? Unity is more important than all other necessities and priorities. Why do we fail to understand the necessity of Muslim unity? We are shouldering a heavy responsibility and this juncture .is a sensitive juncture

If the enemies manage to use their power to occupy this region, the world of Islam will be forced to regress another one hundred years, just like what happened during the era of colonialism. If such a thing happens, the gap between the Islamic Ummah and the modern industrial world will widen by another one hundred years. Today we are responsible in this regard. Today governments, outstanding personalities, experts .and cultural and religious personalities are responsible in this regard

All of us are responsible as far as unity of the Islamic world is concerned. Among the most important things that our magnanimous Imam (r.a) used to stress from before the Islamic Revolution to the last days of his life, was unity of the Islamic Ummah and the need to avoid magnifying trivial issues. And today we see that his (recommendations are very wise and appropriate. (۱

The formation of the Islamic Ummah with its special and unique characteristics was

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Supreme Leader's speech delivered on May ۷, ۲۰۰۴ in a meeting with government - ۱ officials and participants of the Islamic Unity Conference

one of the blessings of this divine appointment. The Islamic Ummah is not defined as merely a group of Muslims gathering around an ideological pivot, but the Ummah, as it was designed by the Holy Prophet based on Quranic teachings, means a group of Muslims who are endowed with knowledge, morality, wisdom and justness. The outcome of such qualities is the attainment of mankind to the peak of perfection. The Ummah, which is the manifestation of Islamic training and upbringing, was founded .by the Holy Prophet of Islam under the most adverse circumstances

Following his divine appointment, when Prophet Muhammad (peace and greetings be upon him and his infallible household) voiced the call for monotheism, the world had been plunged into oppression, immorality, disbelief and all kinds of corruption. The Holy Prophet (S) performed this great task in a miraculous manner over a period of thirteen years. After that period, the first cornerstones of the Islamic Ummah were .laid in Medina

The factors that turned this rather small Muslim community in Medina into the great and powerful Islamic Ummah in the ۴th and ۵th century A.H. were firm belief, clear and comprehensive teachings and precepts, strong will and resolve as well as incessant striving and perseverance. These were the main factors that changed the few-thousand strong Muslim community in Medina during the first years after Hegira into a great and powerful community and an abundant source of knowledge and .wisdom in the world in the ۴th and ۵th century A.H

,Later

in the course of its numerous ups and downs, whenever the Muslim Ummah neglected the lofty Islamic teachings, it experienced defeat and regression. Whenever it disregarded knowledge, morality, spirituality, dignity, unity and, above all, justice, it failed to make progress and suffered retrogression and decline, so much so that the aggressive and expansionist powers managed to dismember the Muslim Ummah, pit Muslim nations against one another, dominate them and plunder their .resources

The current wave of Islamic Awakening and the comprehensive attacks of the arrogant powers against Muslim nations

In the contemporary era, the return to Islamic teachings and awakening of Muslim nations began some decades ago and the banner of monotheism was once again raised. This movement culminated in the establishment of the Islamic Republic in this .sensitive part of the Islamic world

Our Islamic government has infused Muslim nations with a sense of dignity and .Islamic identity

Today we are facing the same challenge that was experienced by the Muslim Ummah in the past. A full-scale war has currently been waged against Muslim nations in order to suppress their Islamic movement and awakening. The arrogant and aggressive powers, which are coveting the vast natural resources of the Islamic world - this is even acknowledged by themselves, have waged the war on the pretext of promoting freedom and democracy, but they actually intend to subvert Islam, which is the main factor contributing to the dignity of the Muslim Ummah, and conquer all centers of .resistance, so that there may be no obstacle to the expansionist powers in the region

Whenever Muslim nations showed weakness and did not act firmly, the

enemies were encouraged to move forward and gain ground. Today different parts of the Islamic world like Palestine, Iraq and Afghanistan are suffering from afflictions and disasters. Many Islamic countries are being threatened by the arrogant and aggressive powers. By clinging to Islam, Muslim nations will be able to overcome their weaknesses; they will be able to resist their enemies. What the Islamic world urgently .needs today is unity

The hearts of Muslims is filled with grief and sorrow over the crimes and atrocities that are being committed by the arrogant powers and enemies of Islam in Iraq, Palestine and Afghanistan. The Islamic states should try to utilize this deep and bitter (grief as a concentrated force against the enemies of Islam. (١

I would like to express my congratulations on the auspicious birthday anniversary of Seal of Prophets, Muhammad al-Mustafa (peace be upon him and his household), and the auspicious birthday anniversary of Imam Ja'far Sadiq (greetings be upon him) to you the esteemed audience, the dear guests and ambassadors of Islamic countries, and to the entire Iranian nation and members of the great Islamic Ummah .throughout the world

This birthday anniversary has provided us with an occasion to promote unity among Muslims. Therefore, the auspicious week spanning Rabi'-ul-Awwal ١٢-١٧ has been named "Unity Week". The main reason is that unity among Muslim nations is one the most urgent necessities of the Islamic Ummah at all times. Besides, the standard and pivot of Islamic unity is the Holy Prophet of Islam

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Supreme Leader's speech delivered on September ١٣, ٢٠٠۴ in a meeting with - ١ government officials of the Islamic Republic on the occasion of the Holy Prophet's (S) Be'that

.S) and his memory)

The rational responsibility of the Islamic Ummah to create Muslim unity

Much has been said about unity. If only part of what we have said had been put into practice, the fate of Muslim nations would be better than it currently is. There are naturally certain elements such as ethnic and tribal disputes, religious and political differences that are harmful to unity and it is necessary to counter these elements. Efforts should be made to overcome these differences by relying on the memory of the Holy Prophet of Islam (S). However, it is more difficult to overcome the causes of .discord that are injected into the Islamic Ummah

As a result of these ethnic, tribal and sectarian disputes, the enemies of Islam pursue their usual policies and create discord among Muslims. We can clearly see that the plots and machinations of the enemies are behind most of these differences and disputes and it is necessary to do something to resolve this problem. The scholars and intellectuals of all Islamic sects and schools of thought are expected to prevent these waves of Fitna which are fueled by the enemies of Islam from undermining .tranquility, affection and sense of brotherhood among Muslim nations

The Holy Qur'an has called on us Muslims to remain united. It has warned us that our .honor, identity and power will be at stake if we lose our unity and solidarity

Unfortunately, today in the Islamic world certain problems exist which stem from the lack of due attention

to the issue of Islamic unity and brotherhood. Today, the enemies of Islam are hatching various plots against the Muslim Ummah. The Islamic awakening of Muslim nations has alarmed the enemies, prompting them to increase their divisive machinations and hatch more complicated plots aimed at fomenting rifts and conflicts in the Islamic world. The arrogant powers that are casting a covetous eye on Islamic countries and interfering in the internal affairs of Islamic states are opposed to and .worried about the unity of the Muslim Ummah

Muslims constitute nearly ۱.۵ billion of the world's population. The abundant natural resources and great cultural heritage of Muslim nations as well as their talented and efficient manpower, the vast market created by their population for Western products and their precious oil and gas have made the expansionist and domineering powers desirous of dominating the Islamic world. But the Islamic unity poses an insurmountable obstacle to the enemies of Islam and their machinations. This is why .the enemies are making every effort to remove this obstacle

The establishment of an Islamic government in Iran and the raising of the banner of monotheism in this country, which is located in an important and sensitive region, infused other Muslim nations with a sense of awakening and self-confidence and made them hopeful of their fate and future. This awakening and self-confidence has .prompted the enemies to hatch intricate plots against Muslim nations

Today, we are facing numerous plots and machinations. The enemies are opposed to ;the entire Islamic world

they are opposed to the presence of Islam on the global scene. They are opposed to Islamic teachings and principles. The president of the United States has openly talked about a crusade against Muslims. The propaganda machinery of the U.S. and Zionists is constantly disseminating venomous propaganda with the intention of creating .divisions among Islamic countries

The enemies of Islam are intellectually incapable of offering a school of thought that will be able to present attractive and noble ideas, a school of thought that will appeal to Muslim intellectuals and scholars. Thus, in order to cover up this intellectual handicap and to attract ignorant individuals, the enemies of Islam have raised the banner of supporting human rights and countering terrorism. But the reality on the ground indicates that the United States and Zionists are themselves in the forefront of trampling on human rights, as they have committed the most human rights violations .and hurt the feelings of nations across the world

Which regime has treated a nation as brutally as the Zionist regime has done? Which arrogant power has treated Muslim nations as arrogantly as the United States is doing today? Presently, the enemies have focused their negative propaganda on the Islamic Republic, since the most valorous defenders of Islam are in this country, and the interests of the arrogant powers are imperiled here more than anywhere else. However, the ultimate goal of the enemies is not the Islamic Republic, as they are .seeking to dominate the entire Islamic world

If Muslim

nations do not take the threats posed by the arrogant powers seriously and offer no resistance to their plots, no country in the Islamic world, from Africa to the Middle East and to East Asia, will be immune from their aggression and encroachment. This is a .warning to the Islamic world

Today Muslim scholars, intellectuals, statesmen, writers and orators shoulder a heavy responsibility for exposing and foiling the intricate and malignant plots of the arrogant .powers against Islam and Muslims

The real might and strength of the arrogant powers is less than the power that they pretend to have. Once they made every effort to prevent the establishment of the Islamic Republic. But the Islamic Republic has been thriving for the past twenty-six .years. By the grace of Allah, we have made steady progress over all these years

The arrogant powers pretend to wield great might and strength in order to terrorize other nations. But they wield no real power, and they mostly exaggerate their might. .Today, the United States has bogged down in Iraq and also in Afghanistan

The Islamic world is potentially powerful. The scholars, intellectuals and statesmen of .Islamic countries are entrusted with a heavy duty

They should try to raise the morale of Muslims and make them confident of their power, encourage them to boost their innate power with knowledge, wisdom and prudence and to resist the bullying and intimidation of the arrogant powers. Almighty (Allah has promised: "Those who are with God, God is with them." (١

(And (as for"

Sharh Usul al-Kafi, Vol. ١. P. ۶٠۴ -١

those who strive hard for Us, We will most certainly guide them in Our ways, and Allah is most surely with the doers of good." (1)

Almighty Allah will surely extend His guidance and assistance to those who strive in His way. The late magnanimous Imam Khomeini taught this lesson to the Iranian nation in words and in practice. The Iranian people observed the results of this lesson, and the world witnessed the triumph of our nation.

We have no doubt in the Quranic promise that:

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers on the earth, as He made rulers those before them, and that He will most certainly establish for them their religion, which He has chosen for them." (2)

We are sure the divine promise in the above verse is an inviolable promise and will certainly be fulfilled, provided that Muslims show perseverance and firmness, keep on the right path, adhere to their goals, preserve their unity and trust in Almighty Allah. (3)

The Day of Be'that: An Eid for the entire humanity

Mab'ath should be celebrated by all human beings, not just by Muslims. The birthday of any prophet and the anniversary of the appointment of any prophet as the messenger of Allah is a celebration for the entire humanity. Each of the divine prophets guided mankind on the path to human perfection, knowledge, morality and justice. The intellectual progress of mankind in the course of history has resulted from the teachings and instructions of prophets.

All divine

۱- Sura al-Ankabut, Ayah ۶۹

۲- Sura an-Noor, Ayah ۵۵

Supreme Leader’s Speech delivered On April ۲۶, ۲۰۰۵ in a meeting With government -۳ Officials and ambassadors of Islamic Countries on the occasion of birthday (.anniversaries of the Holy Prophet (S) and Imam Sadiq (a.s

prophets tried to promote moral values and virtues, monotheism and servitude to the Almighty among human beings. They tried to teach mankind how to live a pious life .and tread the path to the peak of human perfection

The Holy Prophet of Islam, Muhammad (peace be upon him and his infallible household), is the last one of divine prophets. His divine message, which is the .ultimate message, will be the beacon of guidance for the entire humanity forever

We Muslims should value this divine blessing highly. We should ponder over and try to learn from the great event of Mab'ath. We should use our bright and glorious past as .a beacon to illuminate the difficult path that extends before us into the future

Realities of the contemporary world and the need to pay attention to them: Islamic Awakening

Today, there are several undeniable realities in the world. The first reality is the Islamic awakening of Muslim nations. Nobody can dispute this reality. Muslims throughout the world, whether they live in Islamic countries or in countries where they are in minority, are exhibiting a strong inclination toward Islam. They are experiencing Islamic awakening and the revival of their Islamic identity. The intellectuals of the Islamic world, who have become disenchanted with socialism and Western schools of thought and ideology, are presently studying Islam and trying to .find remedies for the afflictions of mankind in the Islamic teachings

The present tendency toward Islam in the Muslim Ummah has been unprecedented for the past few centuries. Following the wide-scale political and cultural domination of Islamic countries by Western and Eastern

blocs for several decades, Muslim youngsters are now turning to Islam and its teachings and precepts. This is a reality which is even acknowledged by Westerners and the world's arrogant powers. They have often said that if free elections are held in any Islamic country, those who believe in Islam and seek to promote Islamic values .and principles will be elected by the people

Today, there is contradiction between the Western countries' claims of supporting democracy and what they are doing in practice. On the one hand, they have raised the flag of democracy and are claiming to support democratic governments. On the other hand, they are expressing unwillingness to raise the banner of democracy in the .Islamic world in its real sense and promote free elections

The reason is that they know those supporting Islam and seeking to enforce Islamic principles will be elected and take political power in any Islamic country in which free .elections are held

Presently, Western countries, the United States and Western policy-makers, Zionists and Western capitalists know very well that the great movement of the Palestinian people has stemmed from their inclination toward Islam. It is Islam which has formed the pivot of Palestinian movement and infused courage and resistance in the Palestinian nation. Whenever a nation is characterized by this spirit, no power, however politically or militarily strong it may be, would be able to crush and subdue .that nation

This is something which they have understood very well, and the events of the

Islamic world all bear witness to this reality. Today, the Islamic awakening, or rather .the Islamic movement, of Muslim nations is a clear truth and an undeniable reality

The second reality is that the arrogant powers are the enemies of the Islamic awakening of Muslim nations and their pursuit of liberty, and the reason is also quite clear. The reason is that Islam is opposed to the submission of Muslims to domination, to the dependence of Muslims on outside powers, to scientific and technological backwardness, which has been imposed on Islamic countries for many years, and to blindly imitating other nations. Islamic teachings and principles run counter to the colonial and hegemonic policies of Western countries and arrogant powers, the policies which have been enforced toward the Islamic world over the past couple of .centuries

Today also, these powers are trying to further their self-defined interests in this region. Islamic awakening is posing an obstacle to their goals and aspirations. This is why they are making every effort to suppress this Islamic awakening through various .political and propaganda means

Presently, arrogant powers are applying all kinds of propaganda tools and stratagems against Islam. You can see how intricate and extensive is the campaign which Western countries have launched against Islam and Muslims both in the United States and in Europe. They are also utilizing all kinds of artistic means that are at their disposal to achieve this evil objective. The intense enmity of arrogant powers toward ,Islam is revealed by their hostile cultural

political and military acts against Muslims. This is also another indisputable reality of .the present world

The third reality, which is known by all but denied by many, is that the Islamic awakening of Muslim nations is not represented by those who are engaged in acts of terrorism in the Islamic world. Those who are committing crimes in Iraq, acting against Muslims in the Islamic world in the name of Islam and making every effort to foment schism among Muslims and pit the Shia and the Sunni against one another are .not representing Islamic Awakening

The arrogant powers know this very well. Those who are trying to portray these reactionary and terrorist groups to western nations as representing Islam know that this is not the case. Islam is the religion of thought, wisdom, contemplation, insight and new ideas. It is the religion which has given rise to the present awakening of .Muslim nations, the religion which has offered remedies for the afflictions of mankind

Another reality of the present world is that Western countries, despite all their attempts, have not been able to suppress the Islamic awakening of Muslims. They have been spreading negative propaganda in various Islamic regions against Islam, the Islamic Republic of Iran, prominent Islamic leaders and reformists and against Islamic tenets and precepts. They have hired so many mercenaries to insult Islam and cast aspersions on Islamic principles. They have utilized their propaganda .apparatus and mass media in an amazing manner

They have also applied military and economic

levers against Muslim nations. But so far, they have achieved no success. Muslim youngsters in Islamic countries have expressed the greatest inclination toward Islamic thought and ideology. This strong enthusiasm for and devotion to Islam is .getting deeper and stronger in the hearts of Muslims as time goes by

Muslim nations should become completely aware of these realities. They should realize that the Islamic world can protect its interests only through unity pivoting on Islam and by putting up strong resistance to the hegemonic goals and colonial objectives of the enemies and arrogant powers. The main objective pursued by arrogant powers is to obliterate the national and religious identity of Muslims in the Islamic world, especially in the Middle East. Unity and solidarity among Muslim nations, adhering to and promoting Islam and standing up to the bullying and blackmail on the part of the United States and other arrogant powers is the only way to foil the enemies. Today, the United States has a dishonorable and stigmatized .character in the eyes of the world public

Through their actions, U.S. officials have trampled on their mottos and slogans. Today, because of the insecurity in Iraq and U.S. pressure on the Iraqi nation, blind and unconditional U.S. support for bloodthirsty Zionists, crimes committed by U.S. forces in Afghanistan and U.S. pressure on Islamic governments, the United States has an ugly and abominable face in the eyes of Muslim nations. The Islamic world is capable of standing up to this covetous power, and it

should do so. Today, in order to protect their interests, Muslim nations have no .alternative but to stand firm against the United States

Islamic governments should rely on the deep-rooted identity of the Muslim Ummah in order to be able to perform their historic duties and safeguard the interests of their nations. They should explicitly defend the Palestinian nation and call for the full independence of Iraq and entrusting the affairs of that country to the Iraqi nation. They should support the Afghan nation and other Muslim nations in Europe, Asia and Africa, and they should try to enforce Islamic tenets and Qur'anic precepts in their .countries

Islamic countries should consolidate their cordial ties, be honest with each other, promote concord and cooperation among themselves and help each other. If they do so, the Muslim Ummah will be able to free itself from the arrogant powers' yoke and (repel the threats posed by these powers to the Islamic world. (١

At the present juncture, the memory and sacred name of the Holy Prophet of Islam (S) is more alive than ever. This is one of the prudent measures and hidden favors of Almighty Allah. Today, the Muslim Ummah and the Iranian nation are, more than ever, in need of the guidance, glad tidings, warnings, message and spirituality of their Holy Prophet (S) and the mercy that he taught to human beings. Today, the Holy Prophet's (S) lesson to his Ummah and the entire humanity is a lesson in becoming .knowledgeable and strong

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Supreme Leader's speech delivered on September ٢, ٢٠٠٥ in a meeting with - ١ government officials of the Islamic Republic on the occasion of the Holy Prophet's (S) Be'that

It is a lesson in morality, generosity, mercy, Jihad, honor and resistance. Thus, this year's name is naturally the blessed name of the Holy Prophet (S). In the light of this blessed name and memory, the Iranian people are expected to review the Holy Prophet's (S) lessons and apply them to their everyday lives.

The Iranian people feel proud of being disciples of Holy Prophet Muhammad (peace be upon him and his immaculate household) and of acting upon his lessons. Our nation has raised the flag of Islam in the Muslim world with firmness and strength. It has tolerated hardships and witnessed the success resulting from presence on this scene of dignity and honor. By the grace of Allah, greater success is in store for the Iranian nation.

We should try to be guided in our everyday lives by the Holy Prophet's (S) lessons in morality, honor, mercy, generosity and unity and lesson in obtaining knowledge. Today, a government determined to serve the public, a nation full of hopes and ready to make great efforts and talented and enthusiastic youngsters are present on the scene of our homeland. This augurs very well for the future of our country and nation.

I pray to Almighty Allah to make the immaculate soul of the Holy Prophet (S) contented with us and bestow increased blessings on the prophet of mercy and honor and on his Ummah, make the sacred heart of His Holiness Imam of the Age - may our souls be sacrificed for his

sake - pleased with us, and assist us and confer success on us in treading this difficult path. (1)

This year has been imbued with the name of the Holy Prophet (S). What can we say about the Holy Prophet of Islam (S)? The only thing that we can say is: the Holy Prophet of Islam (S) was the embodiment of all the virtues that all divine prophets and saints enjoyed – a complete and perfect collection of all the virtues that have existed in all divine prophets and saints throughout history. The name of Ahmad is the name of all the prophets: When hundred comes (is counted), ninety is with us as well. (2)

When we mention the name of the Holy Prophet (S), it is as if we are referring to the embodiment of the personality of Prophet Ibrahim, the personality of Prophet Nuh, the personality of Prophet Musa, the personality of Prophet Isa, the personality of Prophet Luqman, the personality of all righteous and outstanding servants of God, and the personality of the Commander of the Faithful and other infallible Imams (a.s.). The Holy Prophet (S) can be likened to the brightest star in all creation.

Why should we like him to the brightest star and not the sun? The reason is that the sun is a heavenly body with a specific mass and weight. It is bright and massive, but it is just one single heavenly body. Some of the bright spots that you see in the sky

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1- Supreme Leader's New Year address delivered on March ۲۱, ۲۰۰۶

2- Masnavi-ye Ma'navi, Book ۱

are not stars: in fact, they are galaxies. Some of them are thousands of times bigger than the galaxies that we can see in the sky during summer nights. A galaxy contains .thousands of stars like the sun and thousands of solar systems

The Holy Prophet (S) is like a galaxy and his personality contains thousands of bright points, namely virtues. In the personality of the Holy Prophet (S), knowledge is accompanied by ethics, government is accompanied by wisdom, worship of God is accompanied by serving the people, Jihad is accompanied by mercy, love for God is accompanied by love for everything that God has created, honor is accompanied by humility, daily activities are accompanied by foresight, honesty with the people is accompanied by political complexity, being immersed in divine remembrance is accompanied by efforts to improve physical health, worldly life is accompanied by concern for the hereafter, noble divine goals are accompanied by interesting human .goals

He is a perfect human being and Allah the Exalted has not created anybody who is superior to him. He is a bearer of good news. He is a warner. He is a witness to the entire history of mankind. He is the one who has called all human beings to God. He is .a brilliant beacon of light for humanity

O Prophet, surely We have sent you as a witness, and as a bearer of good news and“ as a warner, and as one inviting to Allah by His permission, and as a

(guiding beacon." (۱

For our government and people, "The Year of the Holy Prophet (S)" is the year of the presence of this galaxy-like personality. Moreover, as far as the international arena is concerned, the personality of the Holy Prophet (S) is the point where all Islamic beliefs and feelings come together. Among all Muslim groups and different Islamic denominations, the personality of the Holy Prophet (S) is where all beliefs and feelings .of members of the Islamic Ummah come together

Considering the name of this year, we have a heavy responsibility to fulfill. This year, the actions of our people and government should be in line with prophetic wisdom, prophetic knowledge, prophetic government, prophetic justice, prophetic ethics and dignity, prophetic humanity and pride, prophetic Jihad and mercy. Of course, these things cannot be done in one year, just as the Holy Prophet (S) is not the prophet of a .particular year

Every year is the year of the Holy Prophet (S) and the entire history belongs to him. However, naming this year "The year of the Holy Prophet (S)" means that this year we should start a great movement and take a long step towards the building the kind of society that the Holy Prophet (S) had in mind, towards building the kind of world and civilization that the Holy Prophet (S) had in mind. The year of the Holy Prophet (S) is the year of foresight, the year of hope, the year of hard work, the year of selfless

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Sura al-Ahzab, Ayahs ۴۵-۴۶ -۱

struggle, the year of serving the people, the year of introducing clever initiatives for (the future of the country, the year of moving forward. (۱)

"(The Year of the Holy Prophet (S"

point

There is a reason behind naming this year "The Year of the Holy Prophet (S)". We should try to understand this reason with all our hearts and souls and we should move ahead accordingly. The reason behind choosing such a name is not just to start the year with the name of the Holy Prophet (S). The reason is that our society - both individuals and organizations - should move closer to what the Holy Prophet (S) tried to achieve. It is not possible to summarize the goals of the Holy Prophet (S) in a sentence, but it is possible to highlight a number of his goals which can be used as our .guidelines throughout a year, a decade or our entire lifetime

(The Noble goals of the Holy Prophet (S

Completing moral virtues .۱

One of his goals was perfecting moral virtues. "I was appointed as prophet to perfect moral virtues". (۲) Without having moral virtues the people in a society cannot reach the noble goals of the Holy Prophet's (S) Be'that. What helps the individual and society achieve transcendence is moral virtues. The term "moral virtues" does not only mean .that we should behave properly towards other people

It means that we should improve moral qualities in our hearts and souls and we should show them in practice. People who are jealous of one another, are greedy and ,stingy, bear ill will towards one another

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Supreme Leader's address delivered on March ۲۱, ۲۰۰۶ at Imam Ridha's (a.s.) shrine -۱ in the holy city of Mashhad

Bihar al-Anwar, Vol. ۶۸, P. ۳۸۲ -۲

try to deceive one another and bear grudges against one another, cannot achieve happiness even if the law is strictly enforced in the society in which these people live. This is not an acceptable human society even if it makes scientific progress and even .if the civilization in such a society reaches its highest peak

There is no happiness in a society in which people do not feel safe and in which an individual feels that other people are jealous of him, are suspicious of him, are greedy towards him and his wealth, bear grudges against him and hatch plots against him. But if in a society people have moral virtues, treat one another kindly, forgive one another, exercise great patience and if they are not greedy for worldly profits, are not stingy about the things that they have, are not jealous of one another, do not create obstacles in the way of people who want to make progress, then these people can .have a happy and peaceful life even if they do not make much material progress

These are moral virtues. We need these. We should improve moral virtues in our hearts and souls on a daily basis. Individual and social rules of Islam are a means for helping humanity achieve happiness. There is no doubt in this regard, but in order to .implement these rules properly, we need moral virtues

In order to strengthen morality in society, we need to do two things. First, we should engage in self-education and

second, we should provide all the people at all levels with moral education. This duty should be carried out by our schools and other centers that are responsible for education. These organizations are responsible for carrying out this duty. This is one of the necessary tasks in "The Year of the Holy Prophet (S)."

That is to say, we should be faithful and we should be true Muslims and followers of the Holy Prophet (S) by observing moral virtues. We should make a list of negative and evil qualities and we should try to eliminate these qualities from our hearts and souls if we have any of them. We should also make a list of moral virtues and try to develop them in our hearts and souls. Of course, what makes us progress on this path is love, love for God Almighty, love for the Holy Prophet (S), love for this path, love for the teachers of morality that is to say, the Prophets and infallible Imams (a.s.).

This is love which helps us move forward on this path. We should strengthen this love in ourselves on a daily basis. The Holy Prophet (S) says, "Oh God, make me love You and love those who love You and make me love doing things which bring me closer to You." (1)

We should nurture in our hearts and souls love for God and love for His saints. God Almighty approves. This is one of the teachings of the Holy Prophet (S), one

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1- Bihar al-Anwar, Vol. ۸۳, P. ۱۸۲, Chapter ۴۳

."(that we should pay attention to in "The Year of the Holy Prophet (S

Resistance and steadfastness .۲

Another lesson that the Holy Prophet (S) taught us is resistance. In Sura Hud, Allah the ,(Exalted says to the Holy Prophet (S

Therefore stand firm (in the straight path) as you are commanded - you and those" (who with you turn (unto Allah) - and transgress not." (۱)

There is a narration from the Holy Prophet (S) which says, "Sura Hud made me old." (۲) It made him old because it is full of heavy concepts. Which part of Sura Hud does he refer to? It has been narrated that what the Holy Prophet (S) had in mind was the Ayah "Therefore stand firm (in the straight path) as you are commanded" when he said this. Why did it make him old? It is because God Almighty says in this Ayah, "Therefore stand firm (in the straight Path) as you are commanded." Standing firm and putting up a resistance is a difficult thing to do. This resistance is the same as the Bridge of Sirat which we have to cross on Judgment Day. In this world, our actions are .like the Bridge of Sirat. We are walking on the Bridge of Sirat now

We should be very careful. If each person remains so careful in everything he does, he will soon grow old. In my opinion, the most important part of

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Sura Hud, Ayah ۱۱۲ -۱

Wasa'il ash-Shia, Vol. ۶, P. ۱۷۲ -۲

this Ayah is this part: "And those who with you turn (unto Allah)". The Holy Prophet (S) is not just responsible for his own resistance. He should make the massive number of believers put up a resistance. He is responsible for people who, on the one hand, are faced with the daily problems of life such as the problems that the enemies, the plotters, the ill-wishers and the dominant powers create for them and who, on the other hand, are subject to their carnal desires for worldly profits which attract people strongly. He is responsible for people who easily deviate from the right path. The desire for gold and silver, the desire for money, the desire for sexual pleasure, the desire for power and other desires, tie a rope around their necks and pull them .toward themselves

Most probably, helping people put up a resistance against these temptations, guiding believers towards the right path and keeping them on this path were the things which .made the Holy Prophet (S) old

Believers may deviate from the right path under the influence of these two strong .forces: the enemies and their inner passions and desires

Do you know what the Holy Prophet (S) did both when he was living in Mecca for thirteen years and when he was forming a government in Medina to help believers tread many difficult paths and reach the peak of humanity? Nobody could do such a thing. He changed people who had no understanding of anything and who did

not have any human virtues. The Holy Prophet (S) changed them into such noble .people whose great and enlightened hearts made God's angels feel inferior

This is a perfect example of resistance. Today we need resistance. We can also be tempted by different desires. How many people we saw during the time of the Revolution who could not put up a resistance against laziness, animal desires, the lure of power and position, the threat of the enemy and the flattery of certain people .although they had pure hearts and souls and genuine beliefs at first

They deviated from the right path and turned into the enemies of the divine path. Therefore, resistance [against such desires] is necessary. Resistance against the enemy is also necessary. The enemy makes threats, gives us empty promises, shows off its greatness to the Islamic Ummah, adopts a domineering tone when it speaks to us and sometimes he mixes these things with empty promises so that he can deceive us. Resistance against the schemes and threats of the enemy requires great .competence

If a nation achieves such competence, it can reach the peak of success and it will be in a position where the enemy finds out that making threats is useless and that he has to (either get along with or surrender to this nation. (۱

(The Conditions of the Islamic Ummah are important to the soul of the Holy Prophet (S

point

Regarding the Holy Prophet (S) and the Islamic Ummah, the issues that attract attention include the destiny of the Islamic Ummah and the events that happen to this .great Ummah

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Supreme Leader’s speech delivered on March ۲۶, ۲۰۰۶ in a meeting with members -۱ of Basij

"Certainly an Apostle has come to you from among yourselves. Grievous to him is your falling into distress, full of concern for you. To the believers (he is) compassionate." (1)

This is true of all historical eras. What is currently happening to the Islamic Ummah is important to the immaculate soul of the Holy Prophet (S). His insightful eyes are watching the Islamic Ummah with concern.

The Islamic Ummah has gone through difficult eras. It has experienced many ups and downs in its history and today it has reached a decisive juncture. Today if the Islamic Ummah makes determined efforts, it can choose a path that will put an end to the backwardness, problems, hardships and humiliation of the world of Islam. And the pioneers of this movement are outstanding personalities of Islamic communities political personalities as well as scientific and cultural personalities who are active in religious and academic environments. These outstanding personalities can recommend and show this path to the Islamic Ummah.

The other option that is available to the Islamic Ummah is to continue suffering the kind of unawareness that the enemies of Islam want us to suffer from. We can remain in this lack of vigilance and suffer from conflicts, narrow-mindedness, selfishness, materialistic tendencies and irresponsibility of our outstanding personalities. If this happens, the Muslim world will be denied access to the path of salvation and happiness for at least several decades. This is the characteristic of our era. The current era is the era of making

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1- Sura at-Taubah, Ayah ۱۲۸

important decisions. Moving forward on the path of growth and righteousness will .only produce results gradually in the medium or long term

However, every day the pioneering movement of outstanding personalities and officials and their decisions throughout the world of Islam is delayed, which is harmful to the Islamic Ummah. Everybody should feel responsible. Today is the day of Muslim unity. Notice how much money the enemy spends on destroying the weak form of .unity that exists in the world of Islam

Take a look at the conditions of Iraq. Of course, other Islamic territories are suffering from similar conditions namely, machinations that are designed to foment discord among different Islamic groups, denominations, ethnicities and nations under various pretexts, so that they kill each other, bear grudges against each other and as a result, disregard the main enemies of the Islamic Ummah who are plotting to spread their .hegemony over this region

If the world of Islam were united, today the Palestinians would not be alone and the elected Palestinian government would not be pressured. If the world of Islam were united, today the government that has been elected by the people of Palestine would not be threatened that if they do not give up their principles, they will no longer receive aid. The world of Islam should announce its unanimous support for the Palestinian nation and government officials. The world of Islam should support their .insistence on principles

If this happens, those who have caused sufferings for Palestine and the Palestinian

nation will no longer be able to speak as if the world owes them. All these tragedies are imposed on the people of Palestine, yet the European gentlemen who claim to support human rights are completely silent, as if they are deaf and blind. When the elected Palestinian government came to power, they spoke and adopted positions against it. This is due to the discord that exists in the world of Islam. This is due to the .selfishness of outstanding personalities and politicians of the world of Islam

Islamic Awakening: The only way in which the Islamic Ummah can restore Dignity

We need to awaken. We need to understand that the decision we make today will determine the destiny of the world of Islam. Of course, this decision is not just related to ourselves and our current conditions. Today the world of Islam has no choice but to believe in the power of its faith and refuse to surrender to oppression and bullying. We do not call on Islamic nations to take up arms against other countries in the world. We only recommend that they identify their rights, that they appreciate their value and the value of their personal and national dignity, that they identify, appreciate and rely on their valuable historical heritage, that they do not allow the world of Kufr and arrogance which is currently controlled by the Zionists to humiliate them. This is what we are saying. "Grievous to him is what you suffer." It is difficult for the Holy Prophet (S) to see Muslims, the world of Islam and

.Muslim nations going through hardships

(He is] concerned over you." (1]"

He wants you to be guided. He wants you to achieve happiness. He wants you to make use of this straight divine path which has been opened up in front of you in order to help you achieve happiness in this world and in the next and move forward. .These are the things that the Holy Prophet (S) wants from us

The personality of the Holy Prophet of Islam (S): The point where all Muslim affections come together

point

I would say that the personality of the Holy Prophet (S) is the most important factor that can give rise to Muslim unity. As I have said previously, his personality is the point where the world of Islam can come together and unite, the point where the feelings of all Muslims come together, the focal point of the love and affection of the Muslim .world

Notice that the writers who are bribed by the Zionists have focused their insults on this point in order to gradually decrease sensitivity to insulting the Islamic Ummah .and humiliating the world of Islam

This is the main point of unity. Our politicians, our outstanding scientific and cultural personalities, our writers, our poets and our artists should focus on this point and all Muslims should use it as a slogan to move closer to one another. They should disregard their differences. They should avoid leveling allegations against each other. They should avoid excommunicating each other. They should not push one another 'out of religion. The memory of the Holy Prophet (S) and Muslims

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Sura at-Taubah, Ayah ۱۲۸ -۱

love for him revitalize hearts throughout the world of Islam. All of us truly love the .(Holy Prophet (S

Indeed, this week is "Unity Week" and these days are the days of Muslim unity. Officials in charge of political issues have a heavy responsibility to shoulder. Officials in charge of cultural affairs, writers and religious scholars should avoid raising divisive and controversial issues. Both Shia and Sunni Muslims should stress this point of unity. Also, religious scholars and outstanding political personalities are expected to understand the importance of this juncture and the importance of Muslim unity. They are expected to identify the enemies' machinations that are designed to shatter Muslim unity. This is what I wanted to tell our people and the world of Islam. I ask Allah the Exalted to make the world of Islam successful on this path. I pray to Allah the (Exalted to make the future of the Islamic Ummah better than its current conditions. (١

In our country, this year is known as "The Year of the Holy Prophet (S)" and today is the day when he was appointed as prophet. According to a famous Mutawatir narration from the Holy Prophet (S), "I was appointed as prophet in order to complete moral virtues." (٢) The purpose of Be'that was to promote and complete moral virtues .among human beings

The Capacities of the Holy Prophet (S) for the great mission of Be'that

If a person does not have the best moral virtues, Allah the Exalted will not give him this great mission. Therefore, at the beginning of Be'that, Allah the Exalted

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Supreme Leader's speech delivered on April ١۶, ٢٠٠۶ on the occasion of birthday - ١ (.anniversaries of the Holy Prophet (S) and Imam Sadiq (a.s

Bihar al-Anwar, Vol. ۶٨, P. ٣٨٢ -٢

:told His Messenger

(You are blessed with a great moral character." (1"

Before Be'that, the Holy Prophet (S) was trained to develop the capacity for divine revelations. It has been narrated that the Holy Prophet (S) who was a merchant during his youth and had accumulated great wealth – gave away all his wealth in the way of God. He divided all his wealth among the poor. During the years before the Holy Prophet (S) had developed the capacity for receiving divine revelations, he would .climb up Mount Hira and reflect upon divine signs

He would reflect upon the sky, the stars, the earth and different creatures that live on earth in different ways. As far as the Holy Prophet (S) was concerned, all these things were divine signs. His heart would become more submissive to God and His will and orders, on a daily basis and his moral virtues would develop every day. It has been narrated that the Holy Prophet (S) was "among the wisest and most courageous (people". (2

Before Be'that, the Holy Prophet (S) would grow and develop on a daily basis by reflecting upon divine signs and this continued until he was forty years old. "And he had not developed completely until the age of forty and when Allah the Exalted looked at his heart, he found the most virtuous, the most beautiful, the most submissive and (the most humble heart." (3

At the age of forty, his heart was the most enlightened and humble heart

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Sura al-Qalam, Ayah ۴ -۱

Mukhtasar al-Basa'ir, P. ۶۰ -۲

Commentary attributed to Imam Hassan al-Askari (a.s.), P. ۱۵۶ -۳

with the highest capacity for receiving divine messages. “So the doors of heaven opened and Muhammad looked through them.” (۱) When he achieved this level of spirituality and perfection, Allah the Exalted opened the doors of the unseen world to him. God opened the eyes of the Holy Prophet (S) to the spiritual world, to the unseen world. “And so angels came down and Muhammad saw them.” He could see God’s angels and speak to them. He could hear their voice. This continued until trustworthy .Gabriel was sent down to tell him to “read” and this was the beginning of Be’that

From the first moment of Be’that, the Holy Prophet (S) that unique person among all creation, that perfect human being who had reached that level of perfection before having received divine revelations started a comprehensive Jihad and continued it for twenty-three years in spite of all the difficulties. His Jihad was against his inner passions, against individuals who had no idea about truth and against absolute .darkness of that era

In Nahjul Balaghah, the Commander of the Faithful (a.s.) says: “Through them Satan's emblems were flown and his standard was raised in vices which trampled the people under their hoofs, and treaded upon them with their feet.” (۲) People were being pressured by Fitnas from all sides: materialistic tendencies, lust, oppression, transgression, moral vices among people and transgression by powerful people who .oppressed the weak without facing any hurdles or problems

This transgression existed not only in Mecca and the

Bihar al-Anwar, Vol. ۱۷, P. ۳۰۹ -۱

Nahjul Balaghah, Sermon ۲ -۲

Arabian Peninsula but also in the most advanced civilizations of the time, such as the Roman Empire and the Persian Kingdom. If you read history books, you will realize the lives of people had been dominated by different eras of darkness. That strenuous struggle and those unbelievable and continuous efforts started from the first few hours after Be'that. And divine revelations would flow into the Holy Prophet's (S) heart and they invigorated him, just like fresh water that gives life to fertile land. The Holy Prophet (S) did everything in his power in order to prepare this world for a great .change, and he was successful

The first building blocks of the Islamic Ummah were created by the Holy Prophet (S) during those difficult days in Mecca. He built the solid foundations on which the Islamic Ummah should be based: the first believers, the first people who developed faith in him, the first people who developed the knowledge, courage and spiritual power to .(understand and commit to the message of the Holy Prophet (S

Therefore (for) whomsoever Allah intends that He would guide him aright, He" (expands his chest for Islam." (١

The hearts that were open to divine teachings and commands were built by the Holy Prophet (S). Minds were enlightened and wills were strengthened on a daily basis. During the time they were living in Mecca, those few believers whose number was growing on a daily basis faced such difficulties that people like us cannot even imagine. These fresh

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١- Sura al-Anam, Ayah ١٢۵

trees grew in an atmosphere in which all the values were Jahiliyya values, in an atmosphere in which prejudice, deep spite, brutality, oppression and lust were pressuring people. These fresh trees rose up from among such hard and .impenetrable rocks

The Commander of the Faithful says: "But you must remember that hardy trees which grow on the border of deserts have very strong timber." (۱) No storm could shake the trees that have their roots in rocks. Thirteen years passed and a civilized Islamic society was built on these solid foundations. It took another ten years to build an Islamic Ummah. Building an Ummah was not about politics alone. Only part of it was about politics. Another issue was educating each and every member of the Islamic .society

He it is Who raised among the inhabitants of Mecca a Messenger from among" themselves, who recites to them His communications and purifies them, and teaches (them the Book and the Wisdom." (۲

The Holy Prophet (S) purified them. Each and every heart was educated by the Holy Prophet (S). He used to fill each and every mind with knowledge. "... and teaches them the Book and the Wisdom." Wisdom is at a higher level. The Holy Prophet (S) would not just teach divine laws and commands to the people, rather he would teach them .wisdom. He would open their eyes to realities of the world

,This was how the Holy Prophet (S) spent the first ten years in Medina: on one hand

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Nahjul Balaghah, Sermon ۴۵ -۱

Sura al-Jumua, Ayah ۲. -۲

he would run the affairs of the Islamic society, he would safeguard its foundations, he would spread Islam, he would prepare the way for the people who were living outside Medina to gradually turn to the enlightened world of Islamic teachings and on the other hand, he would educate members of his society. Dear brothers and sisters, .these two parts cannot be separated from one another

Separation of Islam from politics: Promoted by the arrogant and colonial powers

Some people announced that Islamic faith is a personal matter and that politics should be separated from Islam. This is promoted in many Islamic societies and in the teachings of the aggressive, arrogant and colonial western world. They promote the .idea that Islam is separate from politics

They have taken politics away from Islam. This is while politics was the first thing that the Holy Prophet of Islam (S) paid attention to immediately after migrating to Medina and saving the Muslims from the hardships of Mecca. Building an Islamic society, establishing an Islamic government, forming an Islamic army, sending letters to great leaders throughout the world and entering the great political arena of the time all of .these things were political in nature

How is it possible to separate Islam from politics? How is it possible to interpret and ?shape politics with anything other than the hand of Islamic guidance

"Those who have made the Quran into shreds." (١)

.Some people shred the Holy Quran to pieces

"We believe in some and disbelieve in others." (٢)

They have faith in the kind of worship that the Holy Quran

١- Sura al-Hijr, Ayah ٩١

٢- Sura an-Nisa, Ayah ١٥٠

.promotes, but not in the kind of politics that it contains

Certainly We sent Our messengers with clear arguments, and sent down with them“ (the Book and the balance that men may conduct themselves with equity.” (١)

What is equity? Equity means establishing social justice in society. Who can do this? Establishing an Islamic society in which there is justice and equity is a political undertaking, one that can be done by those who run a country. This is the goal of divine prophets. Not only the Holy Prophet of Islam (S), but also Isa, Musa, Ibrahim and other divine prophets were sent to fulfill a political purpose, to establish an Islamic system. But then some people act pious and say: “We do not want to have ?anything to do with politics.” Is religion separate from politics

And the malicious propaganda campaigns by the west constantly promote the idea that religion should be separated from politics, that religion should be separated from government. If we are true Muslims, we should accept that religion and government are inseparable. Religion and politics are not two things that have been attached to .each other: they are one and the same

In Islam, religion and government originate from the same source, and that source is divine revelations. This is the essence of Islam and the Holy Quran. On the one hand, some people separate politics from Islam and on the other hand, some other people ,reduce Islam to politics, to a political game. They ignore ethics

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Sura al-Hadid, Ayah, ٢٥ -١

spirituality, affection, moral virtues and human dignity, which are the main goal of the Holy Prophet's (S) Be'that. They are examples of

"those who have made the Quran into shreds". (1)

They are examples of those who

"believe in some and disbelieve in others". (2)

Reducing Islam to brilliant political quotes, disregarding humility of hearts, disregarding divine remembrance, purity and spirituality, failing to kneel before Allah the Exalted, failing to pray for what one needs, disregarding emotional attachment to Allah the Exalted, failing to shed tears when faced with God's greatness, failing to pray for divine mercy, disregarding patience, forbearance, generosity, forgiveness, brotherhood and mercy, clinging to politics alone in the name of Islam– these things would lead to the same deviation. There is no difference.

"... and purifies them and teaches them the Book and the Wisdom." (3)

There is both purification and instruction. The scope of religious instruction is our hearts, our minds and our hands and arms.

"O Prophet, strive hard against the unbelievers and the hypocrites, and be hard against them. And their abode is hell and evil is the resort." (4)

When faced with the enemy, when faced with an aggressor, when faced with a person who stands against spreading the light of spirituality and divine revelations, you need to take action with your hands.

"We have made the iron, wherein is great violence and advantages to men." (5)

It is necessary to rise up with an iron-fist and with

۱- Sura al-Hijr, Ayah ۹۱

۲- Sura an-Nisa, Ayah ۱۵۰

۳- Sura al-Jumua, Ayah ۲

۴- Sura at-Tahrim, Ayah ۹

۵- Sura al-Hadid, Ayah ۲۵

unbreakable determination. These are the remedies for the problems that the Islamic .Ummah is suffering from

The Islamic Ummah is in need of true Islamic rule

Today the Islamic Ummah needs genuine Islamic government. Islamic government is the kind of government that is concerned about the hearts of human beings and nations, the kind of government that is concerned about the minds, knowledge and scientific progress of human beings, the kind of government that is concerned about what human beings can do with their powerful hands and arms, a kind of government that is concerned about implementing the right policies among human beings. This is .what the Islamic Ummah needs today

The roots and causes of the Islamic Ummah's decline

point

The Islamic Ummah started to suffer from serious problems when it decided to separate religion from government, and ethics from management. The ground was prepared for the decline of the world of Islam the day when certain kings proclaimed themselves "caliphs" in Baghdad and Levant and in different other parts of the world. The ground was prepared for the decline of the Muslim world when these self-proclaimed caliphs raised the flag of Islam but became busy with their human passions, their carnal desires, their ulterior motives, their arrogance, their kingly pride .and their love for accumulation of wealth under the flag of Islam

The movement that was started by the Holy Prophet (S) and his honorable companions and brave followers was pushing Islam forward at a high speed. Until the ۴th and ۵th centuries on the Islamic calendar, it was the Holy Prophet's (S) original efforts that were the driving

force behind the political and scientific progress of Islam. This was while the seeds of weakness, decline, corruption and hypocrisy were being sowed in courts and among .the ruling families

It was the same seeds that grew and crippled the Islamic Ummah, and Muslims felt the consequences with all their heart and soul after the passage of many centuries. After Muslim nations had suffered from colonialism and the hegemony of the enemies .in the ١٨th and ١٩th centuries, they fell behind in science

Our enemies became more powerful and we grew weaker on a daily basis. They sucked our blood and became stronger, and we lost blood and became weaker, so much so that the destiny of the Islamic Ummah and the destiny of Muslim nations of the Middle East region in particular, fell into the hands of oppressive and tyrannical rulers. Our destiny fell into the hands of England at one point and later on England passed on this legacy to the Great Satan of the contemporary era, namely the regime of the United States of America. In any case, they took advantage of the weakness of .the Muslim world

Imam Khomeini's (r.a) role in Islamic Awakening and restoring Muslim dignity

May God bestow His mercy on our magnanimous Imam (r.a.) who awakened our people and helped them bring their power into the arena. Our conditions used to be the same: we used to be trampled upon. For example, the biggest sins used to be committed in the city of Tehran and nobody would even frown upon them. The most hostile

enemies of Islam used to come to Tehran and live in perfect security as if they were living in their own homes. They used to plunder the wealth of our country. They used .to plunder our oil resources. They used to stand in the way of our progress

They used to impose their treacherous and oppressive plans on the people of this country as well as its managers namely, Mohammad Reza Shah and the people who were close to him who would treat them as their masters. Of course, on the face of it, there was some show of power as well, but they used to obtain permission from foreigners for everything they did. Iran's court officials used to ask permission from American and English ambassadors whenever they wanted to make decisions about the most important issues of the country. We have specific documents that prove this. .Unfortunately, today the same problems exist in many of the Islamic countries

This talented nation, this intelligent nation, this nation with its great history, this nation that is currently shining in the arena of science, in the arena of Jihad, in the arena of technology and in the arena of politics, used to be trampled upon before the Revolution. Imam Khomeini (r.a.) encouraged the people to step into the arena. He trusted the people and the people proved themselves. When he trusted the people, the people decided to trust him. Iran, which was a source of hope for Kufr, became the standard-bearer of pure

Muhammadi Islam and by Allah's favor, the Iranian nation will continue moving .forward on this straight path

Those who thought that after the demise of our magnanimous Imam (r.a.) the people would gradually drift away from values, were wrong. They made a mistake and you can see the mistake they made. We are committed to these values. We believe that Islamic values are a source of national dignity and pride for us. We believe that these values will cause the capacities of our nation to develop. Thanks to Islam and divine grace and power, we will manage to reach and conquer the peaks of scientific progress at a speed that is higher than normal. We will overcome the weakness that .has been imposed on us for many years and we will strengthen ourselves

It is obvious that the arrogant powers are not satisfied with this. It is obvious that powerful people are trying to stand in the way of this movement through creating uproar, through propaganda campaigns, through political work and through economic pressure. But they will fail. We are standing firm. Our nation is standing firm and other Muslim nations have awakened. Today the hearts of Muslim peoples are full of spite towards the Zionists and America. Today throughout the Middle East, North Africa and Asia, Muslim countries and youth are enthusiastic about restoring their Islamic identity. This is what has developed in the hearts of peoples. (۱)

Commemorating these days is a reminder for us, a reminder about the

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۱- Supreme Leader's speech delivered on August ۲۲, ۲۰۰۶ in a meeting with government officials, Ambassadors of Islamic countries and participants of the Islamic

greatness of the person who was born on this day although the human mind is not capable of understanding that great truth and that noble and brilliant soul. What is .said by the likes of us is only about the superficial outer aspects of the issue

These are the things that the human mind can witness about the Holy Prophet (S), thereby immersing human beings in the blessings that emanate from his commands, .principles and words

We, as Muslims and as human beings, are in need of the Holy Prophet (S) today because the Holy Prophet (S) is a blessing for the entire humanity, not just for Muslims. The entire humanity is indebted to the Holy Prophet (S) for the mercy and blessings he brought. What he gave to mankind as a result of his prophetic mission whose details have been discussed in the Holy Quran is available to us today and we .can benefit from it

The Holy Prophet of Islam (peace be upon him and his household) led mankind to salvation and happiness. He encouraged human beings to move on a path that can lead to a solution for the problems facing mankind and a remedy for the sufferings besetting human beings. Mankind has long been suffering from chronic pains in the course of history. Humanity is in need of justice, in need of guidance and noble human .values. The human mind requires the help of divine messengers

The Holy Prophet (S) offered divine guidance to human beings. However, what has

caused and will continue to cause mankind not to benefit from the blessings of this .divine guidance and assistance is related to human beings themselves

It stems from our ignorance, our sloth and shortcomings and our hedonism and pursuit of sensual pleasures. If human beings open their eyes and use their wisdom and move forward with perseverance, it is possible to find a solution to all the problems facing mankind and a remedy for the chronic pains and old wounds of .humanity

Opposed to the invitation of divine prophets is the invitation of satan, who has always mobilized his armies and friends and followers against divine prophets. Human beings .are standing at a junction and they should choose between two paths

Contemporary Islamic Awakening and awareness of Islamic teachings

Today Muslim nations throughout the Islamic world have a new outlook on the divine religion of Islam. After long periods of ignorance and lack of due attention to pure Islamic truth over many centuries, Muslim nations comprising the Islamic Ummah have now opened their eyes to Islamic teachings and precepts, because man-made .philosophies have already displayed their failure and inadequacy in practice

The Islamic world, by adhering to the divine religion of Islam and Islamic teachings, can be the vanguard of human movement toward prosperity and perfection. The world is ready to welcome an initiative on the part of the Muslim Ummah. The scientific achievements of mankind have mostly pushed morality, spirituality and the religious spirit into the sidelines. However, human knowledge and man's new outlook on natural realities of the

.world can help to set the stage for the Muslim Ummah's initiative

Muslim nations should benefit from Islamic knowledge and the teachings, lifestyle and words of the Holy Prophet (peace be upon him and his household). Above all, they should benefit from the Holy Quran. The Islamic world is able to move forward. (١)

Be'that of the Seal of Prophets (S) opened the door to liberation from old and chronic pains that have afflicted human communities. Some people responded to the call of the Holy Prophet (S) and they benefited from it, and some others rejected this call and .they suffered the consequences

In our opinion, today humanity is still in need of the message of Be'that and the teachings of the great divine prophets. And all these teachings have been included in the teachings of Islam and the Holy Quran in a comprehensive way. At the top of the list of Islamic teachings, there are three things which are more important than all the other things. These three things have been mentioned in the Ayahs of the Holy Quran: .knowledge and wisdom, purity and ethics, and justice and equity

If we pay close attention, we will realize that even today humanity is in need of these three things. Today humanity has made progress in terms of knowledge, but this progress is confined to a specific area. Humanity has made progress in the natural .sciences which are related to the materialistic aspect of life

But humanity needs to learn spiritual teachings which broaden

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١- Supreme Leader's speech delivered on April ۶, ٢٠٠٧ in a meeting with government officials

the mind of human beings regarding the beginning of creation and monotheism and guide the hearts of human beings towards the purpose for which they have been created. Islam's call to acquiring knowledge is an all-embracing call. Today the issue of morality and moral and spiritual purity is even more important than this. The .problems of humanity result from ignoring the issue of moral purity

Primarily, these statements are addressed to outstanding personalities in different countries. If political, scientific and cultural personalities, who stand on the peak of importance in human communities, enjoy morality and purity, these blessings [morality and purity] will reach the people and they will be blessed with morality as well. Primarily, these statements are addressed to officials of Islamic countries. Love of the world, pursuit of carnal desires, indulgence in animal desires, the kinds of friendship and hostility which are rooted in animal and materialistic desires, the kinds of warmongering which result from seeking power and the desire to increase one's materialistic power, the kinds of insecurity which result from the wickedness of .politicians in different countries – these are the main sources of trouble for humanity

Moral purity is really necessary for a country. Kindness, fairness, understanding and mercy towards one another are the things which bring peace to people's lives. If we see that the world is being destroyed because of insecurity, this insecurity stems from developing weak policies, seeking power, behaving in an immoral way and drifting away from piety. Today insecurity is the biggest

.problem of humanity or, at least, it is one of the biggest problems

People are not secure inside their homes and in their social lives. They do not have security inside their own countries. Islam invites us to purify ourselves. This is one of .the main teachings of Islam

We have sent among you a Messenger of your own, rehearsing to you Our Signs," (and sanctifying you, and instructing you in Scripture and Wisdom." (1

The Holy Prophet (S) recited the Holy Quran and he purified and instructed people. Another issue is justice. Administration of justice is the advice of all divine prophets. Allah the Exalted said that all the prophets and the scriptures He sent and all the :efforts that prophets and their followers made, were for this purpose

(That men may stand forth in justice." (2"

The Holy Prophet (S) is the pivot of uniting all Islamic groups. The hearts of all people are filled with the love of the Holy Prophet (S). The entire Islamic Ummah loves this chosen servant of God, this noblest person in all history. Muslims should unite by making the Holy Prophet (S) the pivot of their unity and they should establish a close (relationship among themselves. (3

Remembering Be'that is not limited to remembering a historical event - this is the point we should keep in mind when remembering this great event, which is a precious memory for humanity. Rather, this glorious memory is in fact like repeating and reviewing an unforgettable lesson for the

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Sura al-Baqara, Ayah ۱۵۱ -۱

Sura al-Hadid, Ayah ۲۵ -۲

Supreme Leader's speech delivered on August ۱۱, ۲۰۰۷ in a meeting with - ۳ government officials of the Islamic Republic and ordinary citizens on the occasion of the Holy Prophet's (S) Be'that

Islamic Ummah – the people, as well as outstanding personalities of the Islamic Ummah, including politicians, scientists, and intellectuals. Second, it is an important lesson for all human beings. Remembering Be'that is like repeating a lesson, .emphasizing a role model and reviewing an instructive event

There are many aspects to this event, and in fact one has to speak for hours and write several books if one is to eloquently – though briefly – discuss the different aspects of Be'that. However, even when one considers this event superficially, there are many lessons to be learnt. If you look at the event, you will see that the Holy Prophet (S), with a message that included everything human beings needed for perfection, emerged in community and began to promote Islam in a society that was devoid of .Islamic virtues

The Holy Prophet (S) carried the message of knowledge, yet there was no knowledge in that society. He carried the message of justice, yet there was no trace of justice in that society and powerful people and bullying rulers dominated people's lives and wealth. He was the messenger of morality, lenience, forgiveness, justice and kindness, yet that society was truly devoid of such characteristics. The society was full of unkind, bullying, immoral, ignorant and prejudiced people who were unjustifiably .arrogant and who had their hearts attached to human passions

The Holy Prophet (S) grew up in such a difficult and prejudiced atmosphere and in such a dry desert. He tolerated those conditions for thirteen years and

this thirteen-year period finally ended in the establishment of a government. He formed a community on the basis of monotheism, knowledge, justice, morality, ethics and generosity. He transformed humiliation into pride and savagery into brotherhood. .He turned fanaticism into tolerance and reasoning

He transformed ignorance into knowledge. He built a strong and logical foundation on the basis of which Muslims could dominate the peaks of global civilization for .centuries and could rise to new heights which were unprecedented in human history

The Holy Prophet's (S) Be'that: The Beginning of a new Historical Era

point

His rule did not last any longer than ten years. Notice those thirteen years and the following ten years are nothing compared to a nation's lifespan. It is like a moment which passes very quickly. During such a short time, a great movement was started which could be said to have divided human history into two eras: the pre-Islamic era and the post-Islamic era. The Holy Prophet (S) pushed humanity forward, strengthened the bases of morality and taught unforgettable lessons to all human .beings. You should consider the greatness of Be'that from such a perspective

The Factors that ensured the Holy Prophet's (S) success in the difficult conditions of the era of Jahiliyya

There were of course a number of interrelated factors which guaranteed this success. But this success was mainly due to the Holy Prophet's (S) spirituality, purity and knowledge and his reliance on God. This was a major and decisive factor in his success. Prior to his prophethood, the Holy Prophet (S) was the most knowledgeable and the wisest person among the people of Mecca. He was the most generous, respectable and decent person in

.the area where he lived

Among those people, this outstanding person attracted divine attentions and the responsibility was put on his shoulders. This was because God had put him to the test before. God knew His servant and knew who He was assigning this responsibility to. The Holy Prophet (S) stood firm. His resistance and his perseverance that was accompanied by a deep knowledge of the goal he was pursuing and of the path he was following supported all the achievements of the Holy Prophet (S) and led to the .success of this great movement

Truth always prevails, but there are certain prerequisites. In order for truth to prevail, one must defend it. In order for truth to prevail, one must persevere on the path of .righteousness

After the passage of three years or more, in the first phase of Be'that, the Holy Prophet (S) had managed to convert thirty or forty people to Islam through his covert :invitation to Islam. Then a divine order was issued

Therefore, declare openly what you are commanded and turn away from the" (polytheists." (١)

The Holy Prophet (S) was commanded to raise the flag of Islam and to openly call people to Islam. The Holy Prophet (S) did so and then the events that you have heard about took place. This struck terror into the hearts of the chiefs of Quraysh and its wealthy and powerful people. The first thing that they did was to try and bribe the Holy Prophet (S). They went to Abi

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١- Sura al-Hijr, Ayahs ٩۴-٩۵

Talib and told him that if his nephew wanted leadership, they were prepared to grant the Holy Prophet (S) absolute authority over their community. "If he wants wealth, we will give him so much wealth that he becomes wealthier than all of us.

If he wants to be a king, we will appoint him as our king. Just ask him to stop saying these things." Being concerned about the safety of the Holy Prophet (S) and his enemies' plots, Abi Talib went to him and told him the message of the chiefs of Mecca. He probably gave the Holy Prophet (S) some advice and recommended that he tone down his remarks to some extent.

Maybe he told the Prophet (S) that his dogged persistence was unnecessary. "Dear uncle, even if they place the sun in my right hand and the moon in my left to prevent me from achieving this goal, I swear by Allah that I will not do as they say until God grants us victory over them or until we all get killed," (١) the Holy Prophet (S) replied.

Then the Holy Prophet's (S) eyes were filled with tears and he stood up to leave. Having observed this faith and steadfastness, Abi Talib was impressed and said, "Dear nephew, go and say whatever you like." He told him to pursue his goal. "I swear by God that I will not give you away, no matter what I receive in return." This steadfastness bred more steadfastness. This steadfastness on

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١- Tafsir Qomi, Vol. ٢, P. ٢٢٨

the part of the Holy Prophet (S) strengthened the roots of steadfastness in the heart of Abi Talib.

Pursuing the goals, not fearing the enemy, not being tempted by what the enemy has to offer and not being dependent on the privileges that the enemy offers to prevent one from following the path one believes in, give rise to resistance, peace of mind and trust in one's divine path and goal and in Allah the Exalted. There were not more than thirty or forty of them. These thirty or forty people tolerated all those hardships and increased in number on a daily basis. Each day they were witness to what they did to Ammar and Bilal.

They were witness to the torturing and martyrdom of Sumayyah and Yasir. They were witness to these things, but they still converted to Islam. That is the way truth is promoted. The mere raising of the flag of truth in peace and security will not help promote truth. Truth will be promoted only when there is steadfastness and perseverance on the part of those who believe in truth.

There is a verse in the Holy Quran that says

"Muhammad is the Messenger of Allah, and those with him are firm against the disbelievers, compassionate among themselves." (۱)

The phrase "firm against the disbelievers" does not mean that Muslims are involved in a constant war with the disbelievers. Rather, it means strength and solidity. Firm means solid here. This solidity may be manifested in a particular manner on

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۱- Sura al-Fath, Ayah ۲۹

the battlefield. It may also be manifested in a different way when negotiating with the enemy. Notice how the Holy Prophet (S) spoke to his enemies when it was necessary .to do so

His plans were the embodiment of solidity, without any flaws. In the Battle of Ahzab, the Holy Prophet (S) entered into negations with the enemy. But it was not ordinary negotiations. The details of those negotiations are recorded in history. Battles and negotiations were both carried out in a solid manner. Cooperation was also carried ."out in a firm way. That is the meaning of the phrase "firm against the disbelievers

The phrase "compassionate among themselves" means that Muslims are lenient with one another. Muslims do not treat each other in a firm way. It is time for expressing .affections when Muslims are together

The resistance at the beginning of Be'that resulted in three years of unbelievable resistance in She'b-e Abi Talib. They lived in the sizzling sun in a valley near Mecca for three years. There were no plants and no water and this is no joke. The Holy Prophet (S), Abi Talib, Khadijah and all Muslims and their families lived in this valley in the holes .of the mountains

They had blocked all the ways so that they had no access to foodstuff. Sometimes when it was time for Hajj - in which, according to the rules of the Jahiliyya era, no one .was allowed to start a war - they were allowed to enter the town

But Abu Jahl, Abu Lahab and other chiefs of Mecca had told their servants and children to pay twice the price and buy whatever the Muslims needed to buy. They had been told to prevent the Muslims from buying what they needed. Living in such .difficult conditions for three years is no joke

It is such resistance and the heart that relies on Allah the Exalted that give rise to such steadfastness and make people patient. Children cried through the night out of hunger. The sound of their crying could be heard in Mecca and some of the kind-hearted disbelievers of Quraysh felt sympathetic towards them. But nobody dared to .help them due to their fear of the powerful people of Mecca

That was while the faith of the early Muslims whose children wasted away before their eyes there were many people who died there, many became ill and many suffered from starvation was not shaken. The Commander of the Faithful (a.s.) told his dear son, Muhammad ibn al- Hanafiyyah, "... the mountains may be shaken, they (may be removed, but your faith must not be shaken." (۱

That was the same piece of advice that the Holy Prophet (S) gave in his testament. That is the way the Islamic Ummah must rise up. That is what Be'that of the Islamic Ummah means. That is the lesson that the Holy Prophet (S) taught us. That is what .Be'that teaches us

It is no use sitting around and saying that Quranic verses were

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Mustadrak, Vol. ۱۱, P. ۸۶ -۱

revealed or that Gabriel came and appointed Mohammad as prophet. It is no use rejoicing that a particular person converted to Islam and that another did not. The point is that we must learn lessons from this event - which gave rise to all the other events of the life of the Holy Prophet (S). All the years of his prophethood, which lasted .for ۲۳ years, are full of lessons for us

The Need to carefully study the life of the Holy Prophet (S) in order to learn lessons from it

Once I said that the life of the Holy Prophet (S) must be studied "millimeter by millimeter". Every moment of his life embodied an event, a lesson and a great .manifestation of humanity

That is true of those twenty three years of his prophethood. Our youth must read the biography of the Holy Prophet (S) from authoritative sources and familiarize themselves with the events. This Ummah with such grandeur which still keeps presenting humanity with the best advice, the best solutions, the greatest lessons and the best cure - started out, spread and set its roots in this way. Otherwise, the mere fact that we are followers of truth will not push us forward. Truth must be .accompanied by steadfastness

I have said on many occasions that in the Battle of Siffin the Commander of the Faithful said, "One cannot bear this flag unless one is patient and has insight." (۱) Only those who have insight and know the goal and who are patient can carry this flag. Patience is the same as steadfastness and solidity. That is

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Nahjul Balaghah, Sermon ۱۷۳ -۱

(the lesson that Be'that holds for us. (١

The Significance of the events that coincide with the Holy Prophet's (S) birth

The birth of the Holy Prophet (S) is not just a historical reality. It was an event that determined the path of humanity. The phenomena that took place at the time of his birth and were recorded in history are a clear sign pointing to the significance and reality of this event. According to some traditions, the birth of the Holy Prophet of Islam (S) was a setback for all manifestations of atheism and polytheism throughout .the world

The Zoroastrian Temple of Fars, which had kept its fire alight for a thousand years, went out when the Holy Prophet (S) was born. Idols collapsed in temples, leaving the servants of the temples wondering what was happening. That was the symbolic blow that the Prophet's (S) birth dealt to atheism, polytheism, and materialism. In addition, the castles of the oppressive kings of the polytheistic Persian Empire were shaken. .The battlements – fourteen battlements – of the Castle of Madaen collapsed

That was another clear sign pointing to the fact that the Holy Prophet's (S) birth was a preface to fighting evil in the world. This birth had a spiritual as well as a practical aspect to it – that is, moral, intellectual, and social guidance of humanity. Fighting oppression, uncontrolled passions, and unlawful rule of oppressors over people were .all the symbolic meanings of the Prophet's (S) birth

The Commander of the Faithful (a.s.) has described in many parts of Nahj al-Balaghah the time before

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Supreme Leader's speech delivered on July ٣٠, ٢٠٠٨ in a meeting with government –١ officials of the Islamic Republic on the occasion of the Holy Prophet's (S) Be'that

the Holy Prophet (S) was born. Specifically, he said, "The world lost its light and pride appeared." (۱) There was no light for humanity. People lived in a dark era. Ignorance, rebellion, and misguided beliefs - whose manifestations were most obvious where the Prophet (S) was born and subsequently chosen as the Prophet of Islam - pervaded the lives of the people in the Arabian Peninsula. All the manifestations of darkness and misguided beliefs were represented in one form or another in Mecca and Jaziratul .Arab

Misguided beliefs, polytheism that brings humiliation on mankind, savage social behavior, and brutal actions were examples of the norms at the time the Prophet (S) .was born and chosen as the Prophet of Islam

And when the birth of a daughter is announced to one of them, his face becomes" black and he is full of wrath. He hides himself from the people because of the evil of what is announced to him. Shall he keep it with disgrace or bury it (alive) in the dust? (Now surely evil is what they judge!" (۲

That is an example of human morality at the time the Prophet (S) was born and chosen as prophet. "And then there was guidance from misguided beliefs and light from darkness." (۳) Mankind was blind, but the Holy Prophet (S) made them see. Darkness pervaded the world until the Holy Prophet (S) enlightened it. That is the significance of the Holy Prophet's (S) birth and being chosen as the Prophet of

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Nahjul Balaghah, Sermon ۸۸ -۱

Sura an-Nahl, Ayahs ۵۸-۵۹ -۲

Iqbal al-A'mal, Vol. ۱, P. ۲۹۵ -۳

.Islam (S). Not only Muslims, but all humanity has benefited from this divine blessing

Although the Holy Prophet's (S) message has not been conveyed to the entire humanity yet, this radiant beacon of guidance is still alight and will gradually lead humanity towards the ultimate source of light throughout years and centuries. You can see this trend if you take a look at the events that took place after the time Prophet Mohammad (S) was born and chosen as the Prophet. Humanity has moved towards moral values since then. Humanity has become acquainted with moral values. This trend will become more widespread and stronger on a daily basis until it .engulfs the entire world by Allah's favor

(That He may make it prevail over all religions, though the polytheists are averse." (۱"

This will continue until mankind starts its true journey on the divine path of righteousness, which will mark the beginning of the life of humanity. That day will mark the end of divine proof for humanity and mankind will keep moving on the broad .path of righteousness

As the members of the Muslim Ummah, we have been presented with this great blessing and we must make use of it. We must enlighten our hearts, faith, thoughts, and lives through the blessing of this holy religion. We must enlighten our world. Islam is a source of light and insight. We can get close to it and benefit from it. That is the .responsibility of all Muslims

Islamic unity: The Main Responsibility of Muslims

point

Unity, which is among

Sura at-Taubah, Ayah ۳۳ -۱

the greatest and the most important duties of all Muslims, is one of the issues that I will stress today. The week leading to Rabi al-Awwal ١٢ was named as Unity Week at the beginning of the Revolution. That was because according to famous traditions narrated by our Sunni brothers, Rabi al-Awwal ١٢ marks the birth anniversary of the Holy Prophet (S). But according to famous traditions narrated by the Shia, the Holy Prophet's (S) birth anniversary falls on Rabi al-Awwal ١٧.

At the beginning of the Islamic Revolution, the Iranian nation and government officials named the period between these two dates as Unity Week. They wanted Unity Week to be a symbolic representation of unity among Muslims. But it is not enough to choose names and talk about things. We must engage in action. We must move towards unity. The world of Islam is in need of unity today. There will be obstacles and sources of discord, but we must overcome these obstacles.

All great aspirations require serious efforts. No great aspiration can be achieved in the absence of serious efforts. Unity among Muslims is not an exception: It requires efforts. It is our duty to make efforts to create unity in the world of Islam. This unity can solve many problems. It can bring about glory for Muslim nations and communities.

Consider the current situation of the Muslim countries in the world. Look at the situation of Muslims, who currently make up one fourth of the entire world

population. However, their role in world politics, even in their internal affairs, is far less important than the role of foreign governments and superpowers with evil intentions. The fact that I constantly advise our people and my audience against foreigners is not just because superpowers are foreigners. Rather that is because they have evil intentions. They seek to dominate us. They seek to humiliate Muslim nations and force .them into complete conformity

There are over fifty Muslim countries in the world. How can these Muslim countries stand up to these gross and evil intentions of domination? Is there any way other than unity? We must get closer. There are two major obstacles to unity and we must think .of a way to remove them

Internal and external obstacles to Muslim unity

There is the internal obstacle that is the result of denominational bias. This bias affects all groups of people. We must overcome this bias. Having faith in one's creeds is laudable. It is also good to insist on these creeds. But this faith must not cross the line between logical argumentation and aggressive rejection of others' beliefs. Our brothers who are part of the Muslim Ummah must treat each other with respect. They have a right to adhere to their own beliefs, but they must respect others, their rights, .and their beliefs

Muslims must leave ideological debates to scholarly meetings. Ulama and scholars may engage in religious debates. But there is a difference between religious debates at scholarly meetings and an exchange of insults in public and in

front of an audience who are not capable of scholarly analysis. Ulama and government officials must keep this under control. That is a duty that lies on the .shoulders of all groups of Muslims, both Shia and Sunni

Muslims must move towards unity. This ideological bias is an internal obstacle to unity. One external obstacle to unity is the efforts on the part of the enemies of Islam to foment discord. We must be totally vigilant against such efforts. These efforts are not a recent issue. They came into being the day the dominant political powers in the .world realized that they could influence other nations

But these goals are being currently pursued more vigorously than ever before. The modern means of communication have helped further their goals. These people try to foment discord. They coin incendiary slogans to create discord. We must be vigilant. Unfortunately, some people in Muslim countries act as a tool in the hands of the .spiteful enemies who seek to harm us

What happened in Lebanon and Palestine can teach us many lessons. Two years ago when the Lebanese resistance forces and the youth of Hezbollah inflicted a humiliating defeat on the Zionist regime, which was considered a victory for the world of Islam, the enemies immediately brought up the issue of Shia and Sunni and started to strengthen religious bias in Lebanon, in the Middle East, and in the entire world of .Islam

They pretended as if it was a new issue. That was because the

Muslim Ummah had almost achieved unity thanks to that great victory. They sought .to drive a wedge between Shia and Sunni Muslims. That goes back to two years ago

Two months ago the Muslim Ummah gained another victory - that is, the victory of the Palestinian Resistance Movement over their Zionist enemies in Gaza. That was a great and glorious victory. What victory can be more impressive than defeating a powerful army that had managed to defeat three powerful armies between ۱۹۶۷and ۱۹۷۳? What could be more impressive than ۲۲ days of futile efforts of a powerful army against the resisting youth and persistent soldiers of Gaza? The Zionist army was .forced to retreat empty-handed

In addition, the Zionist regime and its supporters, especially the US, were disgraced in the world. They were publicly disgraced. That was a great victory for all Muslims. It led Muslims to a kind of unity. This time they could not resort to the Shia-Sunni conflict. They brought up the issue of ethnicity this time. They started a debate, arguing that the Palestinian issue was an Arab issue and that non-Arabs had no right to get involved in the issue. The Palestinian issue is an Islamic issue. It is not peculiar to .Arabs or non-Arabs

If ethnicity was dragged into the matters of importance to the world of Islam, the greatest source of discord would be created. When ethnicity is dragged into the matters of importance to the world of Islam, Arabs, Iranians, Turks, Kurds, ,Indonesians, Malaysians

Pakistanis, and Indians will have to be separate from one another. What will remain of the Muslim Ummah if such a thing happens? Is it not a disaster for the Muslim Ummah ?and its collective capabilities

These are the machinations of arrogant powers and, unfortunately, some people in the world of Islam have fallen for these machinations. They do not want to let the sweet memory of the victories in Lebanon and Gaza remain in the minds of Muslims. They found that situation unpleasant and, therefore, they thought up a source of .discord to separate Muslims from one another

The Important responsibility of the leaders, outstanding personalities

And intellectuals of the world of Islam to confront the machinations that

Are designed by the arrogant powers

point

The Muslim Ummah must be vigilant. It must stand up to these enemies. The most important duty lies on the shoulders of Muslim politicians. Government officials and heads of Islamic countries must be vigilant. Some of the politicians of the world of Islam may act as the mouthpiece of the enemies, but we must not make a mistake in this regard. We will not make mistakes in detecting the major causes of discord. The .politicians of the world of Islam may shout the slogans of the arrogant powers

It is the arrogant powers that are opposed to Islamic unity. Even if such divisive slogans are shouted by the members of the Islamic Ummah, we have to believe that these Muslims have fallen for the enemies' machinations. Those slogans do not belong to Muslims. They belong to the arrogant powers. We can recognize their slogans. The most important duty lies on the shoulders of

politicians and government officials of Muslim countries as well as Muslim intellectuals and those who can influence the hearts and minds of the people - namely, religious scholars, intellectuals, writers, journalists, poets, men of letters, and the scholars of .the Muslim world

These people have to shoulder the major portion of the responsibility to inform the people of the causes that may disrupt the process of achieving this unity or take this .firm divine handhold away from Muslims

The Quran tells us clearly to "hold fast by the covenant of Allah all together and be not disunited." It is possible to "hold fast by the covenant of Allah" one by one, but the ."Holy Quran has told us to do it "all together and be not disunited

(be not disunited" (١) "

We have been ordered to stick together and even when adhering to the divine covenant. The Holy Quran has advised us against adhering to this divine covenant one .by one, let alone choosing to let go of the covenant or adhering to a satanic covenant

Muslims have to stay together and preserve their unity even when they are supposed (to adhere to the divine covenant. That is the greatest issue for the world of Islam. (٢)

Human minds and tongues have expressed numerous things about Be'that which is in fact a vast area, and it will not be possible in the foreseeable future to delineate the aspects of this great event. As time passes and as man goes through numerous experiences and

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Sura Aal-e Imran, Ayah ١٠٣ -١

Supreme Leader's speech delivered on March ١۵, ٢٠٠٩ in a meeting with- ٢ government officials of the Islamic Republic on the occasion of the Holy Prophet's (S) birthday anniversary

gains a better understanding of the problems and flaws that plague his life, the different aspects of the Holy Prophet's (S) appointment to the divine mission reveal themselves more and more clearly. This Be'that was in fact a call that invited people to the arena of moral, intellectual, and legal education. These are the things that are needed for a peaceful and developing life.

1. Rational lessons

Intellectual education is the first priority. Intellectual education - that is, extracting man's reason and making it dominant over his thoughts and actions, or giving man the beacon of wisdom and enabling him to find his way by its light - is of primary importance. Regarding the Holy Prophet's appointment to his divine mission, reason and wisdom are the primary issues that have been raised.

Similarly, throughout the Quran and the Holy Prophet's teachings, you can see that the main focus has been placed on such things as reason, wisdom, thinking, reflection, and pondering. Even on Judgment Day, the Quran quotes sinners as saying:

"Had we but listened or pondered, we should not have been among the inmates of the burning Fire." (1)

They say, "The reason we came to suffer from hell fire is that we did not refer to our wisdom, we did not listen, and we did not pay attention. Therefore, today on Judgment Day we have to suffer from this everlasting, bitter destiny."

Inviting people to reason was the first priority for all divine prophets, and this was not peculiar to the Holy Prophet (S).

1- Sura al-Mulk, Ayah ١٠

.Of course, the call to reasoning is stronger and clearer in Islam

Therefore, regarding the appointment of prophets to their divine missions, the Commander of the Faithful (a.s.) says in Nahjul Balaghah: "To ask them to keep the promise that has been built into their nature ... and raise what has been buried deep in (their wisdom." (۱)

Ethical lessons .۲

Prophets have been sent down to dig out the treasure of wisdom. This treasure is our hearts. The problem is that we are sitting on the buried treasure, but we are not aware of it. As a result, we cannot benefit from this treasure and die of hunger. Our situation is something like that. When we do not refer to our wisdom and do not use it in our judgments, we cannot engage in genuine intellectual education. As long as we .do not harness our passions with our wisdom, the situation will be like this

We can have access to this treasure, but we choose not to use it. Then ignorance and lack of wisdom and the numerous consequences of these two create many problems for our life in this world and the hereafter. In a tradition by the Holy Prophet of Islam ((S), wisdom has been described as a leash. "Wisdom is the leash of ignorance." (۲)

Then the tradition continues, "Human passions are like extremely unruly animals ... (Unless there is thinking, they will go astray." (۳)

That is what human passions are

Nahjul Balaghah, Sermon ۱ -۱

Tuhaf al-Uqul, P. ۱۵ -۲

Tuhaf al-Uqul, P. ۱۵ -۳

like. When you do not curb these passions, they will go astray. Human passions will go astray like a wild animal that does not know where it is going. Then human beings and human societies will face problems in their individual and social life. That is what .wisdom is

Provoking thoughts and strengthening the ability to think were the first things that the Holy Prophet (S) did. That is the panacea for all problems. It is wisdom that can lead man to religion. It is wisdom that forces man to serve God. It is wisdom that prevents man from engaging in stupid and ignorant actions and from being allured by the material world. That is what wisdom is. Therefore, strengthening the ability to think is .the first thing that has to be done in a society. That is our obligation

Despite our inherent flaws and weaknesses compared to the Holy Prophet (S), we decided to build a modern society following the example set by the Holy Prophet's (S) Islamic community. In this society, like the early Islamic community, rationality must be the standard. Moral education is the second priority in education. "I appointed you (as prophet to complete moral virtues." (۱

Morality is the pleasant air that human beings could breathe and have a healthy life if it were present in human societies. Life will become difficult when there is no morality, when immorality becomes dominant, and when such vices as greed, carnal desires, ,ignorance, love for the material world, spite, envy

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Bihar al-Anwar, Vol. ۶۸, P. ۳۸۲ -۱

and suspicion step into man's life. Then the atmosphere will become stifling, and it will be difficult for human beings to breathe normally. That is why in several places in the Holy Quran the word "purification" namely, moral growth has preceded the word "teaching". "Reciting to them His messages and purifying them, and teaching them ".the Book and the Wisdom

In the tradition about wisdom by the Holy Prophet which I cited earlier, when wisdom is mentioned, it is pointed out that wisdom leads to patience and patience leads to knowledge. We must pay attention to the order of these items. First, wisdom creates patience and endurance. When this state of patience is present, it will prepare the .ground for increasing the society's or the individual's knowledge

That is to say, knowledge comes after patience. Patience is a moral virtue. Similarly, in the Quranic verse "Reciting to them His messages and purifying them, and teaching them the Book and the Wisdom", Allah has placed "purifying" before "wisdom". That is an instance of moral education. Today we desperately need this moral education. The Muslim Iranian community living in this specific geographical location, the Islamic Ummah, Muslim societies, and the entire world need this moral education. These are .our most urgent needs

Legal lessons .۳

Legal education or legal discipline is the next priority. The Holy Prophet of Islam (S) was the first person to practice all Islamic teachings. When asked about the Holy Prophet (S) and his behavior, Aisha who is known as "the Mother

of the Faithful" has been quoted as saying: "It looked as if his behavior was the incarnation of the Quran." That means he never preached what he did not practice.

These are all lessons for us. These are all lessons. This is not to suggest that I want to compare the greatness of the Holy Prophet (S) with our own flaws. The Holy Prophet (S) was the peak, and we are just moving along the mountainside. But we are moving towards the peak. The peak is the standard for us.

The Holy Prophet (S) was a leader.

"The Messenger believes in what has been revealed to him from his Lord." (۱)

And the believers followed him. People look at his actions and find their way. This is the role that luminaries, leaders, and elites play in a society. We should not limit ourselves to words only. There are many government officials present among you. Each of you can be an example to those around you.

Mab'ath is not only a religious celebration. It is an Eid and a turning point. An Eid is a turning point at which one realizes a reality. We should look at Mab'ath, the Holy Prophet (S), and his great efforts. And then we should think about the great influence which he had on the life of humanity. In only ten years, which is like a single moment compared to the life span of a nation, this

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۱- Sura al-Baqara, Ayah ۲۸۵

great man did great things. The ten years of the Holy Prophet's (S) rule cannot be compared to any other period.

He created such a great movement in the history of mankind. He created a great change. He led humans to peace and tranquility amidst those storms and led them onto the right path. The Holy Prophet (S) lived sixty three years. We live much longer, but we expect to follow his path - as far as possible - with our immature moves. When a movement is carried out with sincerity and in a devoted manner, and is rooted in divine guidance, the result is what happened during the ten years of the Holy Prophet's (S) rule. (١)

Today is a very auspicious day for Muslims because the day on which the Holy Prophet (S) was born into this world was a beam of light in the heart of absolute darkness.

"As darkness on a vast, abysmal sea." (٢)

Describing those days and the gloomy conditions of mankind, the Commander of the Faithful (a.s.) says: "The world was devoid of brightness, and full of open deceitfulness." (٣) The light of human values had been taken away from the hearts of people and from human communities, not just in Arabia but even in great empires and civilizations of the time, namely ancient Iran and Rome. Misinterpretation of the truth was obvious in every aspect of the lives of people. Human beings did not know the right path. They did not know what the

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١- Supreme Leader's speech delivered on July ٢٠, ٢٠٠٩ on the occasion of the Holy Prophet's (S) Be'that

٢- Sura an-Noor, Ayah ۴٠

٣- Nahjul Balaghah, Sermon ٨٩

goal was. Of course, there were certain believers at that time who were following the .right path

The Urgent need to recreate Islamic truths

These were the general conditions of the world, but not all human beings were .sinners at that time

In general, the world was filled with darkness. It was filled with oppression. It was a world in which all the signs of human values had sunk into oblivion. In such conditions, the light of the Holy Prophet's (S) existence started shining with the permission of Allah the Exalted. This was an unforgettable day in human history. Commemorating that day does not mean that we want to re-create its effects in the world. Whether we like it or not, this amazing and great event has had its effect on the history of .mankind

If there is still a trace of human dignity, moral virtues and outstanding human characteristics, it is because of the existence of the Holy Prophet (S). It is because of his Be'that, which is the perfect Be'that and Holy Prophet (S) is the embodiment of the .virtues that all divine prophets enjoyed

We members of the Islamic Ummah should learn lessons from this event. We should evaluate ourselves before trying to evaluate others. Today there is a serious need in the Islamic Ummah to re-create Islamic truths, to re-create those amazing and great events. Today we members of the Islamic Ummah are in urgent need of the Holy Prophet's (S) beacon of guidance. The Islamic Ummah is outstanding in terms of its .population

The Islamic

Ummah consists of one and a half billion people. The regions that are inhabited by this massive population are among the most sensitive and important regions in the world in terms of geographical location, natural features and vital resources. Although the Islamic Ummah does not have any shortcomings in terms of human and natural capacities, it is currently aimless, and you know the reason why this is the case. The greatest afflictions in the world have mainly plagued Islamic countries. The Islamic Ummah is suffering from poverty. It is suffering from injustice and discrimination.

It is suffering from scientific and technological backwardness. It is suffering from cultural decline and weakness. Global powers are easily and openly trampling on the rights of the Islamic Ummah. And the Islamic Ummah is not able to defend its rights. (۱)

Mab'ath is the greatest historical event in the sense that it gave rise to an extremely sensitive stage in the history of mankind and it has also opened up a path in front of humanity, a path that will lead to the fulfillment of all innate and historical needs of human beings, providing that human beings follow that path. Humanity has been complaining about lack of justice throughout history.

That is to say, justice has been the big need of all human beings throughout history. Today if somebody raises the flag of justice, he is in fact highlighting an innate historical need of humanity. Justice has been the primary goal of Islam, the Islamic movement

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۱- Supreme Leader's speech delivered on March ۴, ۲۰۱۰ on the occasion of birthday anniversaries of the Holy Prophet (S) and Imam Sadiq (a.s).

.and Be'that. Justice was also the goal of all divine prophets

Be'that of the Holy Prophet (S): The only way to fulfill the wishes of humanity such as justice and peace

point

Peace and tranquility is another essential need of humanity. In order to achieve intellectual development, in order to move things forward, in order to achieve peace of mind, human beings need tranquility and a secure and peaceful atmosphere in their minds, in their family environments, in their societies and in international environments. Tranquility, security and peace are among the most essential needs of .humanity

Islam is the harbinger of peace, security and well-being. This is why we say that on the basis of Quranic teachings, Islam is a religion that is compatible with innate human characteristics. The path that Islam has opened up in front of humanity is the .path of innate human characteristics, the path of fulfilling innate human needs

Allah the Exalted appointed the Holy Prophet (S) to fulfill this comprehensive goal and .He promised salvation to mankind

Surely We have sent you with the truth as a bearer of good news and as a warner."" (۱)

Primarily, this good news is the promise of a peaceful life, a life that is accompanied by justice, a life that is adjusted to the innate characteristics of mankind. Of course, it is also the promise of divine rewards, which is related to the eternal life of mankind. Therefore, Be'that of the Holy Prophet (S) was in fact the beginning of mercy: God .bestowed His mercy on all human beings through Be'that

This path was opened up in front of human

۱- Sura al-Baghara, Ayah ۱۱۹

.beings. It introduced justice as well as security and well-being

Indeed there has come to you light and a clear Book from Allah. With it Allah guides" him who will follow His pleasure into the ways of safety and brings them out of utter (darkness into light by His will and guides them to the right path." (۱

With these commands and teachings, the Holy Prophet (S) showed the path to security and well-being. This path to peace and security is related to all areas that are important to humanity – inner aspects of one's being, aspects relating to society, aspects relating to family environments, aspects relating to business environments, aspects relating to social environments, aspects relating to international .environments. This is what Islam is after

The target of Islam's attacks is exactly the areas that are not in tune with the general outline of human life. Those who are opposed to justice, those who are opposed to peace, security and tranquility, those who are opposed to spiritual purity and transcendence of mankind – those people are standing against the call of the Holy Prophet (S). It was because of justice that Allah the Exalted made Jihad obligatory for .Muslims

And Jihad is not limited to Islam: it exists in all divine religions. Those who stand against the call of the Holy Prophet (S) are opposed to peace, tranquility and transcendence in society and they are opposed to the collective interests of human beings. This is the point that Islam targets. From

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Sura al-Maeda, Ayahs ۱۵-۱۶ -۱

the beginning of Be'that of the Holy Prophet (S), Islam targeted particular areas through the Quranic revelations.

The first few Ayahs of Sura al-Alaq appear to have been revealed to the Holy Prophet (S) at the beginning of his Be'that. The other Ayahs of this Sura were revealed later on, but they are related to Be'that of the Holy Prophet (S). In this Sura, Allah the Exalted says,

"If he desist not, We would certainly smite his forehead, a lying, sinful forehead. Then let him summon his council. We too would summon the braves of the army." (١)

Those who stood against the call to mercy, the call to tranquility and security, are threatened in the Sura which was revealed first.

Similarly, in the blessed Sura al-Muddaththir, which was also among the first Suras that were revealed to the Holy Prophet (S), emphasis is placed on the elements that run against the daily life of people.

"Leave Me and him whom I created alone, and give him vast riches, and sons dwelling in his presence, and I adjusted affairs for him adjustably, and yet he desires that I should add more. By no means! Surely he offers opposition to Our communications. I will make a distressing punishment overtake him." (٢)

It is pointed out in these Ayahs that there will be resistance against those who are opposed to the Holy Prophet (S), those who are opposed to the collective interests of human communities, those who are opposed to truth. Therefore, there is Jihad in

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١- Sura al-Alaq, Ayahs ١۵-١٨

٢- Sura al-Muddaththir, Ayahs ١١-١٧

Islam, but this Jihad is a battle against those who are opposed to peace in human life, those who are opposed to justice, and those who are opposed to salvation of human .beings

For this reason, if you study the Holy Quran and the Sunnah of the Holy Prophet (S), you will realize that from the day an Islamic government was established, there were certain non-Muslim people who were leaving a peaceful life thanks to the Holy .(Prophet (S

The Holy Prophet (S) entered into an agreement with the Jews of Medina and let them live a peaceful life next to Muslims, but they conspired and fought the Muslims. They stabbed the Muslims in the back. As a result, the Holy Prophet (S) stood against them. If the Jews of Medina had not waged a war on the Muslims, if they had not shown hostility, if they had not betrayed the Muslims, the Holy Prophet (S) would have never attacked them. Therefore, the Islamic call is a spiritual call. It is based on reasoning. It .invites human beings to living a happy life

Certain people might decide to stand in the way of this. Islam removes them from its path. Islam does not adopt a passive position. If there are people who are opposed to salvation of mankind, if there are people who are opposed to the call to truth, Islam stands against them and fights them. Compare this with the way aggressive powers :of the world have acted throughout history

.they wage wars to increase their power, to spread injustice

Notice that today the domineering and arrogant powers of the world are manufacturing weapons to threaten humanity, not to spread justice. They produce weapons to spread injustice. They produce weapons to take security away from .those who refuse to surrender to them, not to bring about security for mankind

Today this is the issue of the world. This is why we refer to the kind of jahaliyya that has been established in the modern world as "modern jahaliyya". The era of jahaliyya is not over. Jahaliyya means confronting truth, confronting monotheism, confronting human rights, confronting the path that Allah the Exalted has opening up for human .beings to achieve happiness

This jahaliyya still exists in the world, but it has appeared in a modern form and makes use of science, advanced technologies, nuclear weapons and different kinds of weapons in order to fill the pockets of the owners of industries that are detrimental to .human life

The story of manufacturing weapons and military expenditures is one of the tragic stories in the modern world. Today weapons manufacturing companies build various .kinds of weapons in order to sell them

They start wars in the world, turn people against each other, pit governments against each other and create threats so that they can carry out their treacherous thoughts .and satisfy their greed

As long as superpowers are in charge of global issues, there will be wars in the world. War brings about material benefits for

them. This kind of war is not for the sake of justice. The Americas, who say that they start wars in order to bring about security, are lying. What they do is the opposite. Wherever they have military presence, they cause insecurity and injustice and they make life difficult for the local people. Since the time these modern tools were .introduced, human beings have been living under pressure

According to official international reports, in forty five years from the end of World War II to the year ۱۹۹۰ which is known as the "Cold War" era, there were only three weeks in which there were no wars in the world. Throughout this forty five year period, there were wars in different corners of the world. Who caused those wars? The same people who manufacture weapons. Military expenditures of the superpowers are extremely high. According to their own statistics, last year the military expenditures of the American government totaled more than six hundred .billion dollars

Today we see that part of this money is being spent in the neighboring countries. This money is being spent in Afghanistan in order to suppress the Muslim people of Afghanistan. It is being spent in Iraq in order to keep the people of Iraq under their hegemony. It is being spent on helping the evil Zionist regime keep the Middle East volatile. Today this is the orientation of the corrupt powers. Islam fights and opposes .these powers

The people whose interests lie in the existence of wars

among Muslim peoples and governments, the people whose interests depend on the existence of hatred and fear among Muslim peoples and governments they are the same people whose arrogant and colonial power depends on the existence of wars in the world. For them, war is an instrument for plundering the resources of other ?nations. Why would so many people be killed

Why would so many national resources be spent on buying weapons? Why would so many resources be spent on manufacturing expensive weapons? So that owners of big companies make more money and enjoy their lives more. This is the Taghuti, jahaliyya-based and dangerous system that has unfortunately dominated the life of .those who have drifted away from the path of monotheism

Definitely this system will not survive, because it is against truth, because it is .falsehood and it must vanish

The truth has come and the falsehood has vanished; surely falsehood is a vanishing" ((thing)." (1)

Falsehood is what goes against the laws of creation and it will decline and vanish; it cannot survive. The signs of this decline can be witnessed today. The conditions of the .world show signs of this decline

The conditions of the world have changed. The peoples of the world have awakened. Fortunately this awakening is more prevalent among Muslim peoples. Muslim peoples and governments are witnessing the importance of Islam, the greatness of this reliable source of support. Today Islamic Awakening in the world of Islam has caused .the superpowers to lose their power

The situation

Sura al-Isra, Ayah ۸۱ -۱

of America is different today. The same is true of the powers that emerged after America. This is clear. Muslim peoples should appreciate the path of monotheism and they should consider divine promises as truthful. Today happiness of Muslims .depends on their unity, centered on Islam

Of course, Islamic Awakening is and will be faced with hostilities. Wherever Islamic Awakening is more prevalent, the enemies of humanity will feel more threatened and as a result they will show more hostility. We are well aware of the significance of the hostilities that the Islamic Republic is faced with. We are fully aware of the cause of these hostilities. The Islamic Republic is carrying the flag of Islamic Awakening among Muslim peoples, the Islamic Republic is calling Muslim peoples and governments to unity and dignity, the Islamic Republic is calling on Muslim peoples and governments to appreciate their Islamic dignity: these are the causes of the hostilities and we know .this

We know that these hostilities will prove futile, just as they have so far. They have been working against the Islamic Republic for thirty one years and by Allah's favor, the Islamic Republic has been growing more powerful on a daily basis over the past thirty one years. This trend will continue in the future. The more the hostilities continue, the more our people and other Muslim people in the world of Islam will become aware of their identity and the more they will

.appreciate their value

We hope Allah the Exalted helps all Muslim governments and peoples to develop confidence in themselves, to rely on themselves, to stand against the arrogant powers without fear, to understand that the arrogant powers are declining. The power of the arrogant powers is fake and false, and this falsehood cannot survive. :The only thing that will survive is what benefits humanity

(That which is for the good of mankind remains on the earth." (۱"

Signs of human being's tendency to return to benefitting from the existence of the Holy (Prophet (S

Thanks to Be'that of the Holy Prophet (S), we hope Allah the Exalted helps us move closer to the path of Islam, makes our heart more familiar with divine commands and teachings, makes the hearts of Muslim peoples grow closer to one another, and joins the hands of Muslim governments so that the Islamic Ummah can restore its power, (glory and pride. (۲

The birth of the Holy Prophet (S) was the beginning of a brilliant dawn in the life of humanity. His birth made the people of his time see the divine warnings with their own eyes. The castles of oppressive kings collapsed. The fire temples went out. Divine power put an end to superstitious beliefs in different parts of the world. The birth of the Holy Prophet (S) was a prelude to his Be'that. And this Be'that was a blessing for ,all people throughout the world. As the Holy Quran says

(And We have not sent you but as a mercy to the Worlds." (۳"

The entire world has benefited from his holy existence, and

Sura ar-Ra'd, Ayah ۱۷ -۱

Supreme Leader's speech delivered on July ۱۰, ۲۰۱۰ in a meeting with government -۲ officials of the Islamic Republic on the occasion of the Holy Prophet's (S) Be'that

Sura al-Anbiya, Ayah ١٠٧. -٣

it will do so in the future as well. The advances made by humanity, the scientific advances, the different areas of knowledge and the great discoveries that have been made in the world are all because of the emergence of the light of Islam in that amazing historical era. And this blessing was made available to people. If humanity had more knowledge, if humanity enjoyed a deeper understanding, if humanity knew the Holy Prophet (S), if humanity was familiar with Islam, if humanity knew the .message of Islam, today the scene of history would be a different scene

The ignorance of human beings and their short-sightedness have made them fall behind. Definitely the more time passes and the more human beings increase their capacity for understanding, the more this brilliant sun will reveal itself. Then human .beings will benefit more from this light of life. And today we can see the signs

Today the world is frustrated at the heavy impositions of materialistic civilization, and it is looking for a way out. Today the wave of Islamic Awakening that you see in certain Islamic countries, such as Egypt and Tunisia, is a sign that humanity is frustrated. When demons dominate the life of people - human demons are more dangerous than Jinn demons - and when the arrogant powers of the world mislead the people of the world by interfering in the personal life of people, their economy, their understanding and their ideologies, life enters a dark void. This darkness goes

against the nature of human beings, and it awakens the human nature of people. This .is what is happening in the world

The western world, which is enslaved by the hegemony of material power, is frustrated today. If we Muslims could present Islam appropriately and if we could adjust our behavior according to Islam, the entire world would definitely turn to Islam. The problem is with us. We are the first people addressed by the Holy Quran and the message of the Holy Prophet (S). We should reform ourselves. We should improve .ourselves

The signs of Islamic Awakening in the contemporary world

Thanks to Islam, nations have awakened today. One can see this awakening throughout the world of Islam. The first effect of this awakening is the expression of hatred toward the presence of the arrogant powers in the region. The Americans are trying to keep away from the great popular movement which can be seen today in .certain Islamic countries. But this is not possible

The primary purpose of these movements is to oppose the hegemony of the arrogant powers over this region. It is the hegemony of the arrogant powers that has humiliated the nations of the region. It is the machinations and interference of the arrogant powers in the region that have prevented Muslim nations from extending a hand of brotherhood towards each other, from understanding each other, from pooling their resources, from establishing a genuine Islamic Ummah. It is necessary .to put an end to this state of affairs

Nations should get rid of the interference and

hegemony of the arrogant powers. This is the key to resolving the problems of the region. The problems of the regional peoples and movements - governments which have moved away from their people - are due to the presence of the arrogant powers, especially America, in the region. The solution to the problems of the region is that the peoples and governments should wake up to the reality and prevent the .Great Satan from dominating and interfering in the destiny of their nations

America's Middle Eastern policies have turned the peoples of the region against their governments. These policies have created a chasm between the peoples and governments of the region. If the people of a country join their government, no foreign power will be able to dominate that country. No foreign power can resist the power of the people. What we see today in certain Islamic countries is the presence of the people on the scene. When the people are present on the scene, the sword of .the superpowers becomes blunt

Then the superpowers cannot bully the people. The superpowers help their friends and mercenaries dominate the people - bully the people. When the people step into the arena, their governments receive support, providing that their governments join .their people. This is the solution to the problems of this region

Today the fake Zionist regime is like a cancerous tumor in the region, a tumor that has plagued the region. The arrogant powers have focused all their efforts on safeguarding this

cancerous tumor in the region. The existence of this cancerous tumor in the region has caused war, discord and wrong policies in the region. They are doing everything in their power in order to safeguard this tumor and preserve their stronghold in the region. Today we are witness to the signs and consequences of these efforts: the reaction of the peoples of the region. When the people awaken, they do not tolerate .such conditions

I believe that the movements which we see today in certain Islamic countries are the reaction of the peoples to the long-standing humiliation that the arrogant powers have imposed on them. Today they have found an opportunity, and they have .stepped into the arena

The responsibility of political, scientific and religious personalities of the world of Islam to safeguard and continue Islamic Awakening

Religious scholars and political, scientific and academic figures have a very heavy responsibility to shoulder. Today the people of these countries are in need of the guidance of these prominent figures - political figures, scientific figures, academic figures, religious figures. They have a heavy responsibility. They must not let the system of arrogance use the different tools they enjoy and hijack this great popular .movement

They must not let the system of arrogance steal this popular movement. They must be vigilant. They should guide people towards the goals and ideals which are lofty for all countries. If this happens, the region will have a bright future the future of the .Islamic Ummah will be bright

There are about ۱.۵ billion Muslims in the world. In terms of our strategic position and our natural

resources, we Muslims enjoy a very sensitive position in the world. But it is others who are ruling us. It is others who determine our destiny. They make decisions about our oil and our governments. This state of affairs must be transformed, and there is no doubt that it will be so. The signs of this transformation are clearly visible today, and .Islamic Awakening is one of these signs

:Islam tells its followers

Muhammad is the Messenger of Allah, and those with him are firm against the" disbelievers, compassionate among themselves. You will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure. Their marks are in (their faces because of the effect of prostration." (١

These are the characteristics of the Islamic Ummah. Reliance on God, remembrance of God, engaging in Dhikr, humility before God these are the signs of the spirituality that members of the Islamic Ummah enjoy. Islam educates such people. Its followers are humble before God and kind towards their religious brothers, but they stand firm .like a mountain against oppressors and arrogant people

That is their description in the Torah and their description in the Gospel - like sown" corn that sends forth its shoot and strengthens it and rises firm upon its stalk, (delighting the sowers." (٢

These are the developmental stages of the Islamic Ummah. It rises from under the ground, grows, thrives and becomes strong, "delighting the sowers". Even those who prepared the ground for its growth are surprised. It is the

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Sura al-Fath, Ayah ٢٩ -١

Sura al-Fath, Ayah ٢٩ -٢

.hand of divine power that helps human beings grow like this

(That He may enrage the disbelievers with (the sight of) them." (1)"

When the arrogant enemy looks at the faithful individual educated by Islam in this way, he is understandably enraged. This is how we should act. We should reform ourselves. We should adjust our lives according to the Holy Quran. We should adjust our behavior towards friends, enemies and arrogant powers according to the Quranic plan. Allah the Exalted has promised that He will reward those who act like this, and .this reward will be offered both in this world and in the hereafter

In this world the reward includes glory and the divine beauties and blessings which have been made available to human beings. And paradise is the reward in the .hereafter

This is the path that you dear people of Iran are treading. By Allah's favor, you will continue treading this path. Fortunately we see that today Muslim nations from different parts of the world of Islam are gradually moving towards this path. Allah the :Exalted says

(And the end is for the God-fearing." (2)"

If we practice fear of God as a principle in our actions, there is no doubt that ultimate victory will belong to the Islamic Ummah. And by Allah's favor, this future is not far .away

I hope Allah the Exalted will enable all Muslim nations and the Islamic Ummah - particularly the elites and influential figures of the Islamic Ummah - to benefit most from

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Sura al-Fath, Ayah ۲۹ -۱

Sura al-Qisas, Ayah ۸۳ -۲

.the teachings of the Holy Prophet (S) and the Holy Quran

I pray to Allah the Exalted to bestow His bountiful blessings on our magnanimous Imam who opened up this path in front of us and on our dear martyrs who sacrificed (their lives on this path. (١

Mab’ath: The Most important, the greatest and most auspicious day of the year

If the importance of a particular day depends on whether or not Allah the Exalted has bestowed a blessing on humanity on that day, then Mab'ath is definitely the greatest and the most important day of the year. This is because sending down the Holy Prophet (S) for humanity was greater than all divine blessings throughout history. Therefore, one can say with certainty that Mab'ath is the best, the greatest and the most auspicious day of the year. We should commemorate the event that happened .on Mab'ath and we should visualize the greatness of that event

The Commander of the Faithful (a.s.) said, "God sent the Prophet when the mission of other prophets had stopped and the peoples were in slumber for a long time." (٢) Be’that happened at a time when humanity had been deprived of the presence of .divine prophets for a long time. It was about ۶٠٠ years after Jesus Christ

Humanity had not seen a divine messenger for hundreds of years. What was the (result? "The world was devoid of brightness, and full of open deceitfulness." (٣

The world was a dark place. Spirituality had left the world. Humanity was living in .ignorance, deviation and arrogance

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Supreme Leader’s speech delivered on February ٢١, ٢٠١١ in a meeting with - ١ government officials of the Islamic Republic and ambassadors of Islamic countries on the occasion of the Holy Prophet’s (S) birthday anniversary

Kafi, Vol. ١, P. ۶٠ -٢

Nahjul Balaghah, Sermon ٨٩ -٣

.Allah the Exalted sent the Holy Prophet (S) in such a situation

The Holy Prophet (S) was the person who had been prepared by Allah the Exalted for such a great mission in the entire history of mankind. Therefore, the Holy Prophet (S) managed to start a movement in ۲۳ years, and this movement has pushed human history forward in spite of all the problems. Twenty three years is a short time, and thirteen years of it were spent in unfair battles. It started in Mecca with five, ten, fifty people. Only a small number of people managed to resist under the unbearable .pressure of prejudiced, blind and ignorant enemies of Islam

Firm foundations were built so that Islamic society and Islamic civilization could be based on them. Later on Allah the Exalted prepared the way for the immigration of the Holy Prophet (S) to Medina, and he managed to establish this Islamic system and .this civilization in Medina

The Holy Prophet (S) organized, built and managed this system in only ten years. It was a short time. Such events usually disappear in the flood of other important events, and they are usually forgotten. Ten years is a very short time. But the Holy Prophet (S) managed to plant, water and nurture this sapling in that period of time. He managed to start a movement that led to a civilization, and this civilization stood at the peak of human civilization during a certain period. That is to say, during the ۳rd

and ۴th centuries of the Hijri calendar, Islamic civilization was greater than all earlier .civilizations. This is one of the miracles of Islam

This was while different bitter events happened to the Islamic Ummah after the Holy Prophet (S) passed away. Problems, disagreements and internal conflicts emerged. In spite of all these things, in spite of the deviations that emerged over time, in spite of the impurities that appeared and grew, the Holy Prophet of Islam (S) and the message of Be'that managed to give rise to that greatness in ۳, ۴ centuries, and the modern world and all civilizations of the modern world are indebted to Islamic .civilization of the ۳rd and ۴th Hijri centuries

If humanity considered the issue in a fair way, it would acknowledge that human beings' salvation and their movement towards perfection will be possible only through Islam. We Muslims were ungrateful. We were unappreciative. We failed to appreciate Islam. We failed to preserve the foundations that had been developed by the Holy .Prophet (S) for prominent and advanced human societies

We were ungrateful, and we paid the price. Islam has the capacity to help humanity achieve prosperity and perfection. It has the capacity to help humanity achieve material and spiritual growth. The foundations that were established by the Holy Prophet (S) - faith, rationality, struggle and dignity are the main foundations of an .Islamic community

We should strengthen our faith in our hearts and in our actions. We should utilize human wisdom, which is the great gift

of God to humanity. We should engage in Jihad in the way of God in military, political, economic or other arenas. We should appreciate our Islamic and human sense of .dignity

When these things are revived in a society, that society will definitely follow the path of Islam and the path of the Holy Prophet of Islam (S). Thanks to the message of Islam and thanks to the call of our magnanimous Imam, we Iranian people managed .to practice part of these things in our life, and we can see the positive results

Today the world of Islam has awakened. The movements that we see today in certain North African and Middle Eastern countries are the result of using the light of Islam and following the guidance of the Holy Prophet (S). Therefore, by Allah's grace, the .future of this region and these countries is bright

Futile efforts of the arrogant powers to counter Islamic Awakening

The obstinacy of the westerners is futile. Their insistence on their wrong positions is futile. What we see today in Egypt, Tunisia and certain other countries tell us that a new chapter has begun in the history of this region. The wrong and oppressive balance that western arrogant and colonial powers established in this region ۱۰۰-۱۵۰ years ago and imposed it on the destiny of this great and strategic region, has been .upset. A new chapter has begun

Of course, today western arrogant powers are resisting. They do not want to accept the great and undeniable fact that the regional nations have awakened. They do not want to

accept that the regional nations have turned back to Islam. But this is a fact. The Islamic spirit has been revived in Muslim countries. The puppets of America and the west did something that these nations had no option but to rise up, start an impressive popular movement and carry out a revolution. Therefore, they started following this path. These movements will definitely achieve the desired outcome. (۱)

Promoting the Holy Prophet's (S) lessons: The only way to restore Islamic pride

In order to find the path of guidance, we Muslims only need to become familiar with the personality of the Holy Prophet (S). Of course, we believe that the entire humanity should benefit from the Holy Prophet (S) and they do, but we members of the Islamic Ummah should be the first to do so. Allah the Exalted prepared him for the greatest mission in the history of mankind. Imam Sadiq (a.s.) said, "Almighty God educated His Messenger well and when he had educated him to perfection, He said: surely you have a great character. Then He entrusted him with the affairs of Islam and the Ummah so that he could educate His servants and manage their affairs." (۲)

Allah the Exalted educated him and helped him improve. He provided him with all the means that he required for this great and historic achievement and then He put this heavy responsibility and this heavy and historic mission on his shoulders. Therefore, maybe we can say that today which is the ۱۷th of Rabi al-Awwal and the birthday anniversary of the Holy Prophet

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۱- Supreme Leader's speech delivered on June ۳۰, ۲۰۱۱ in a meeting with government officials of the Islamic Republic on the occasion of the Holy Prophet's (S) Be'that

۲- Kafi, Vol. ۱, P. ۲۶۶

S) is the greatest Eid in the history of mankind, a day on which Allah the Exalted) bestowed this great gift on humanity and on the history of mankind. And the Holy .Prophet (S) rose up relying on the tools he had been equipped with

Today if we Muslims focus on the personality of the Holy Prophet (S) and if we are determined to learn lessons, this would be enough for our worldly and spiritual life. In order to restore our dignity, it is enough to consider his character and learn lessons .from him

The Holy Prophet (S) was the embodiment of knowledge. He was the embodiment of trustworthiness. He was the embodiment of ethics. He was the embodiment of justice. What else does mankind need? These are what mankind needs. These are the needs that have not changed since the beginning. So many changes have taken place in the life of human beings since the creation of mankind, which have transformed the .conditions of human life, but the main needs of humanity have remained unchanged

Since the beginning up until today, mankind has been after security and peace. Human beings have been after justice. They have been after good behavior. They have been after forming a firm bond with the Source of Creation. These are the main needs of mankind, which originate from human nature. The Holy Prophet (S) was the .embodiment of all these needs

Today the Islamic Ummah needs all these characteristics. Today the Islamic Ummah needs scientific progress. It

needs to firmly believe in God. We need healthy relationships and good behavior among ourselves. We should treat each other in a brotherly way. We should treat each other with mercy and patience. We need to be lenient towards each other. The Holy Prophet of Islam (S) is the embodiment of all these characteristics: knowledge, patience, leniency, mercy, compassion towards weak people and fair behavior .towards everybody in society

We should learn lessons from the Holy Prophet (S). We need these things. Today we need to firmly believe in Allah the Exalted and His promises. Allah the Exalted has promised that if we struggle in His way and make efforts, He will help us achieve our goals. And you will achieve your goals as a result of resistance. We should not feel .weak and helpless in the face of worldly passions

We should not feel weak in the face of material possessions, social status and different kinds of temptations. We should resist. These are the things that will help humanity achieve perfection. These are the things that will bring about dignity for nations and genuine happiness for society. We need these things. Our Prophet (S) was .the embodiment of all these things

We know how the Holy Prophet (S) lived during his childhood and youth and before his Be'that. He was so trustworthy that all members of Quraysh and all the Arabs who knew him would refer to him as "Muhammad the Trustworthy". He used to treat people so fairly that

when the Arab tribes were fighting over who was more qualified to return Hajar al-Aswad to its original place in Ka'aba, they decided that he should be the arbiter. This was while he was a young man. This shows that he used to treat people fairly and everybody knew this. Everybody considered him honest and trustworthy.

This was how he lived during his youth. And when God appointed him as prophet, he engaged in selfless struggle and resistance like that. Everybody was against him at that time. All that pressure during the first thirteen years of his prophethood in Mecca: what difficult years! The Holy Prophet (S) stood firm and with his resistance, he trained Muslims to stand firm and not yield to any kind of pressure. These things are lessons for us. Later on, he established a civil society and he did not rule more than ten years, but he founded a society that remained the peak of human achievements in science, civilization, spiritual progress, ethical progress and wealth.

After the Holy Prophet (S), Muslims did not work as hard as they should have and they harmed the society he had built. We Muslims kept ourselves backward and now we must follow the Holy Prophet (S) and make up for the backwardness we imposed on ourselves. Today the Islamic Ummah needs unity. The Islamic Ummah needs compassion.

The uprisings that have taken place in the world of Islam and in the Arab world, the awakening of the people, the presence

of the people on the scene, the repeated retreats by America and the arrogant powers, the increasing weakness of the Zionist regime these are opportunities for Muslims and the Islamic Ummah. We should wake up. We should learn lessons. There is no doubt that this movement will continue thanks to the efforts of the Islamic Ummah, luminaries, intellectuals and scientific, political and religious figures. And by Allah's favor, the world of Islam will restore its glory. (۱)

I would like to congratulate the people of Iran who founded their movement on Mab'ath and made efforts to reach the great goals of the Holy Prophet's (S) Be'that. They took the trouble and thankfully they were given what Allah the Exalted has promised. Allah the Exalted has promised victory, progress and happiness for nations that follow this path and His promises are unbreakable. I also congratulate the Islamic Ummah on this great Eid. After decades of experimenting with different schools of thought, today the Islamic Ummah has developed a tendency towards Prophet Muhammad's (S) religion. After Muslim intellectuals, opinion-makers and pioneers experienced different western and eastern schools of thought, claims and -isms for many years and realized their futility and failure, today the Islamic Ummah has turned to the essence and goals of Be'that.

Today is an auspicious day for them and we hope all human beings benefit from the blessings of Be'that. What I am trying to say is that there are different aspects to Be'that. The beams of light that have

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۱- Supreme Leader's speech delivered on February ۱۰, ۲۰۱۲ on the occasion of the Holy Prophet's (S) birthday anniversary

emanated from Be'that are more than a few. But today humanity needs two things that have their roots in Be'that. One is promotion of thinking and the other is moral purification. If these two things are ensured, the old wishes of humanity will be fulfilled, justice will be ensured, happiness will be ensured, and material welfare will .be ensured

The main problem lies in these two areas. The Holy Prophet (S) said, "I was appointed ,as Prophet to perfect moral virtues." (۱)Also, the Holy Quran says

He it is Who raised among the inhabitants of Mecca a Messenger from among" ".themselves, who recites to them His communications and purifies them

,After mentioning purification in the Ayah, the Holy Quran continues

(and teaches them the Book and the Wisdom." (۲ ..."

This is a noble goal: purifying human beings, cleansing hearts, improving commitment of humanity to ethics and saving human beings from moral problems, ethical .weaknesses and human passions. This is a goal

The issue of thinking is also an essential issue and it is not particular to the Prophet of Islam (S). All prophets were sent to revive the power of thinking among human beings. The Commander of the Faithful (a.s.) says in a sermon in Nahjul Balaghah, "Then Allah sent His Messengers and series of His prophets towards them to get them to fulfill the pledges of His creation, to recall to them His bounties, to exhort them by preaching, to (unveil before them the hidden treasure of wisdom." (۳

Prophets

Bihar al-Anwar, Vol. ۶۸, P. ۳۸۲ -۱

Sura al-Jumua, Ayah ۲ -۲

Nahjul Balaghah, Sermon ۱ -۳

were sent to uncover the treasure of wisdom which is hidden in human beings. Human beings have a great capacity for thinking. When we do not think, when we do not study, when we do not reflect on the divine signs, when we do not reflect on our history, on the different events that have happened to humanity, on the past afflictions and on the causes of great victories that nations have achieved, we deprive ourselves of the spiritual treasure that Allah the Exalted has bestowed on us. "Then Allah sent His Messengers and series of His prophets towards them to get them to fulfill the pledges of His creation, to recall to them His bounties, to exhort them by preaching, to unveil before them the hidden treasure of wisdom." Today humanity needs these two things. (١)

١- Supreme Leader's speech delivered on June ١٨, ٢٠١٢ in a meeting with government officials of the Islamic Republic and ambassadors of Islamic countries.

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ۹

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ۲۰۰۷, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

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replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

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paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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